

Pali Text Society,

ITI-VUTTAKA

EDITED BY

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PREFACE.

For this edition of the *Itivuttaka* I have had the use of the following MSS. :

1. Sinhalese—

C., palm-leaf MS. of the India Office Library.

D., paper MS. in the possession of Professor Rhys Davids.

E., paper MS. being a present to me from Mr. Donald Ferguson, Ceylon

2. Burmese—

B, palm-leaf MS. of the India Office Library, Phayre Collection.

M, palm-leaf MS. of the India Office Library, Mandalay Collection.

P., palm-leaf MS. of the Bibliothèque Nationale at Paris, marked on the cover "A 28 Iti-Vuttaka Pāli, A 29—Aṭṭhakathā. P. Grimblot."

Pa., a second palm-leaf MS. of the Bibliothèque Nationale.

Of *Dhammapāli's Aṭṭhakathā*, the Commentary to the *Itivuttaka*, I could only use :

A., a paper MS., "copied for the London Pāli Text Society by Edmund K. Gooneratne. Galle. 1885."

Aa. signifies the quotations from the text in the commentary.

I tried also to collate and transcribe the Paris palm-leaf

MS. mentioned above, under P, which I was allowed to use in the University Library, but the Saxon Government wanted me to send it back after six months. I did not advance very far, the light in the library being too bad.

Though I cannot make out a lineage of the MSS., yet they may be arranged in groups. Nearly every line proves that D. and E. represent one good Sinhalese MS., of which they are modern copies. B. sides with C.: see p. 104, note 11, where both MSS. have *tecrām* for *tvevidam*, and a great many of other passages, where these two MSS. agree (p. 16, note 2; p. 19, note 11; p. 20, note 13; p. 24, note 11; p. 31, notes 15 and 21; p. 110, note 13; p. 112, note 7); in sutta 99 only these two MSS. contain the spurious first gāthā. But what is of more importance is, that several faults of the Sinhalese MS. C. point to a Burmese source: *ārāmayanti* for *ārādhayanti*, p. 111, note 18; *bhikkhamānassa* for *sikkh*, p. 104, note 7; *te* for *vo*, p. 80, note 10, and p. 111, note 5; *ro* for *yo*, p. 86, note 8. *Dh* and *m*, *bh* and *s*, *te* and *vo*, are very much alike in the Burmese alphabet, and also *r* for *y* seems to be originally a peculiarity of the Burmese MSS. In the same way the Sinhalese MSS. D. and E. and the Burmese MS. M. have in common the nonsensical *bhesmā* (for *tasmā*), p. 86, note 15. This substitution of *bhe* for *ta* can be explained satisfactorily from the shape of the Burmese letters. P. and Pa. may be ranged together on account of some particular readings: see p. 4, note 2; p. 18, notes 5 and 10; p. 56, note 1; p. 62, note 5; p. 74, note 5; p. 94, note 2; p. 103, note 6; p. 107, note 8. But, on the other hand, there are certain readings which only Pa. and C. have in common: see p. 52, note 1; p. 54, note 1; p. 62, note 5; p. 77, note 1; especially p. 61, note 14, where the same piece of text is inserted in the wrong place in both MSS.!

The main purpose of these remarks is to show that I had no right to prefer the Sinhalese to the Burmese MSS. Even Sinhalese MSS. may have been copied from, or influenced by, Burmese MSS.

The best MS. I could use is M. It is beautifully written,

and is often the only one which gives the correct reading: see p. 4, note 5; p. 11, note 9; p. 27, note 10; p. 31, note 10; p. 35, note 11; p. 70, note 1; p. 96, note 2; p. 104, note 14; p. 108, note 5; p. 113, note 12; p. 121, note 12. M. is also especially careful in putting correctly the long *z* and the anusvāra. Before I received M., the agreement of all other MSS. nearly seemed to me to be in favour of forms with short *i*, and of forms without anusvāra. But a single new MS. may overthrow such theories, and therefore I do not believe in nominatives of plural like *upadhi* (p. 69, note 4), *aggi* (p. 92, note 5), or in nominatives of singular like *anātāpi* (p. 115, note 19), or in accusatives of singular like *mahesi*, *muni* (p. 32, note 22 and note 26; p. 40, note 8), or in first persons of singular like *ahosi* (p. 15, note 8), etc. Childers quotes *āyatam* and *āyati* as adverbs, meaning "in future," but the latter form may only be a fault of the MSS.: p. 94, note 9, all MSS. except M. omit the anusvāra; p. 115, note 4 even M. omits it. Besides clerical errors, there are only very few other cases in which I did not follow M.: see p. 73, note 7, where *saṅharāṇi* is a doubtful form (but my "*saṅga-hāṇi*" is also rather doubtful¹); p. 76, note 17, where *anumodenti*¹ does not agree with the *anumodatan* of the first gāthā; p. 80, note 7, where the passive *pamuccanti* does not suit the sense; see also p. 110, note 3; p. 37, note 1.

Though the MSS. sometimes differ in single words, yet it is impossible to establish different recensions.

The commentary often mentions various readings, even such which did not appear in my MSS. (e.g., p. 30, note 5 and 8), but I did not always take the same choice (e.g., p. 23, note 3), my confidence in the commentary being shaken by the absurd *hāsapaññānam*, p. 36, note 1, which the commentator tries to explain. Nevertheless the commentary was a great help to me, even in the very bad MS. which alone was at my disposal most of the time. I may add here,

¹ A. prefers *anumodenti*, but mentions *anumodanti* as the reading of "*haci*."

that I could only conclude from the explanatory remarks, that the reading which the commentary approves of, p. 86, line 5, is *pamāṇam-anucinnō*.

There are marks of a certain unity of tradition. Up to sutta 50 the stereotype formulas of each sutta (*Vuttam hetam*, etc), are in all MSS. The first omissions of them occur in suttas 50 and 51. Then there are occasional omissions generally in all MSS. except M.; see suttas 59, 61, 67, 69. In suttas 70–76 the formulas are again in all MSS.; in suttas 77–80 they are only in M. From sutta 80, the beginning of the fourth vagga of the Tikanipata, there is a certain rule. M has the formulas in the first and in the last sutta of each vagga, the other MSS. omit them everywhere. In the final sutta 112, they are again in all MSS.

The numerous repetitions are nearly everywhere given in full in all MSS., only in the one sutta 99 there is the same peyyāla in all MSS.¹ Other intentional omissions are only sporadic; see suttas 74 and 111.

Corruptions common to all MSS. are very rare. There is one, perhaps, in the uddāna, p. 31; see note 5. There would be two more in suttas 27 and 47, if I am right to assume interpolations in the gāthās, see p. 22, note 1; and p. 42, note 5. All MSS. except the commentary have the same wrong addition, p. 110, note 3. Other faults or peculiarities appear at least in a plurality of MSS.; see p. 36, note 1; p. 70, note 1; p. 96, note 2; p. 110, note 3; see also p. 3, note 1 (two suttas change place); and p. 108, note 11 (two phrases change place). It is very curious that in sutta 112 nearly all MSS. (and also the text of the *Aṅguttara-Nikāya*!) have the same evident fault—*abhsambuddho*, instead of *abhsambuddha*, see p. 121, note 10. And how is to be explained that in sutta 109 the same

¹ I regret not to have filled up this peyyāla, the printed editions ought to fill up all such omissions, for the solemn repetitions of the same words add greatly to the impressiveness of the text.

absurd *pahāsi* instead of *sahāpi* appears in C and M., with *mahāsi*. a corruption of apparently the same origin, in B?

Especially rarer words or forms were easily open to corruption; see p. 80, note 8; p. 89, note 8; p. 122, note 8. I am not sure whether *svīgī* in sutta 108, and *-samudaye* in sutta 22, are corrupt forms. For *abhāsiya*, in suttas 70 and 71, with short *a* in all MSS., I proposed *pabhāsiya*, but *ābhāsiya* would be a better correction, initial *a* for initial *ā* being a common fault in Burmese and Sinhalese MSS. And, again, in sutta 27 all MSS. have the singular form *anupariyaṇā*, where I regret not to have introduced my conjecture "*anupariyagum*" into the text. On the other hand, I regret to have introduced into the text the *pahantvāna* of some MSS., *pahatvāna* (from *pagahati*) being the correct form. The *anukhati*, p. 22, I do not understand.

Of course the worth of the various readings can only be appreciated by those who know the original alphabets. I have not printed mere clerical errors of the MSS., not all instances where the length of the *i* or *u* was not marked, the *anusvāra* omitted, not all instances, where *n* is put for *ṇ*, or *ṇ* for *n*, where the Burmese MSS. put *th* for *tth*, *jh* for initial *jh*, etc. In the Burmese alphabet initial *a* and *bha*, *bha* and *sa*, *ya* and *ha*, *ta* and *tha*, *ka* and *ṇa*, *pa* and *ma*, *ma* and *dha*, *ga* and *ra*, *ka* and *gā*, *ta* and *rā*, are very much alike; in the Sinhalese alphabet *na* and *ta*, *ya* and *sa* and *gha*, *ga* and *bha* and *ha*, *dha* and *cca*, etc.

Other faults seem to have their cause rather in a neglect of pronunciation: in Burmese MSS. *th* for *tth* (*paṭhamā*), *c* for *j* (*bhūñceyyum*), *dd* for *ddh* (*saddam*), *jj* for *jjh* (*ajjagā*); in Sinhalese MSS. *l* for *ḷ* (*aylakā*),² and vice versa (*pāḷenti*), etc. When I saw the corruptions of the MS. of the commentary I often thought that it was written after dictate by a scribe who had only a superficial knowledge of the language or did not care for what he wrote.

In some minor points I am guilty of inconsequence,

See the corruptions of *nūlam*, p. 37, note 6.

owing to the inconstancy of the MSS.: see *sāmyojananā* and *saññāmassa*, *saṅgho* and *saṅkhāra*, *taṃhā* and (sanskritised) *tasmā*, etc.

In sutta 17 M. has the *na* before *samanupassāmi*; in sutta 22 M. has *caturanto*, with short *a*. Page 26, line 4, read *ca* instead of *ā*, as in suttas 65 and 88.

Regarding the metre I want only to observe that the irregular number of syllables is sometimes the result of turning a regular verse into its opposite: see sutta 18, where *kappam nīrayamhi paccati* is an imitation of *kappam saggamhi modati* in sutta 119; in the same way *nīrayamhi so upapajjati* in suttas 64 and 70 goes with *saggamhi so upapajjati* in suttas 65 and 71.

My thanks for MSS. are due to Dr. Rost, of the India Office Library, to Professor Rhys Davids, to the Director of the Bibliothèque Nationale, at Paris, and to Mr. Donald Ferguson.

E. WINDISCH.

Itivuttakam.

NIMO TISSA BHĀGAVATO ARĀTATO SAMMAṢASAMBUDDHASA

[Ekaṇipāto]

1. (Ek. I. 1) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam: Ekadhammam¹ bhikkhave pajahatha² Aham vo pātibhogo³ anāgāmitāya. Katamam ekadhammam? L o b h a m bhikkhave ekadhammam pajahatha Aham vo pātibhogo anāgāmitāyā-ti. Etam-attham bhagavā avoca, tatthetam itī vuccati :

Yena lobhena luddhāse
sattā gacchanti duggatim |
tam lobham sammad-aññāya
pajahanti vipassino |
pahāya na punāyanti
imam lokam kudācanan-ti ||

Ayam-pi attho vutto bhagavatā itī me sutan-ti || 1 ||

2. (Ek. I. 2) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam: Ekadhammam bhikkhave pajahatha. Aham vo pātibhogo anāgāmitāya. Katamam ekadhammam? D o s a m⁴ bhikkhave ekadhammam pajahatha. Aham

¹ For ekadh° here and in the following suttas the MSS. have sometimes ekaṇ°dh°, but the nom. Ekadhammo in sutt. 18 and 19 proves that it is a compound.

² pajahata B. here and in the following suttas.

³ pātibhogo ti pātibhū, A.

⁴ Not skr. dosha, but skr. dvesha : dosan-ti anattam-me acariṭi āghāto jāyatīti, etc., A.

vo pātibhogo anāgāmitāyā-ti. Etam-attham bhagavā avoca,
tatthetam iti vuccati.

Yena dosena duṭṭhāse
sattā gacchanti duggatim
tam dosam sammad-aññāya
pajahanti vipassino |
pahāya na punāyanti
imam lokam kudācānan-ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 2 ||

3. (Ek. I. 3) Vuttam hetam bhagavatā vuttam-arahatā
ti me sutam : Ekadhammam bhikkhave pajahatha. Aham
vo pātibhogo anāgāmitāya. Katamam ekadhammam ?
M o h a m bhikkhave ekadhammam pajahatha. Aham vo
pātibhogo anāgāmitāyā-ti. Etam-attham bhagavā avoca,
tatthetam iti vuccati :

Yena mohena mūḷhāse
sattā gacchanti duggatim |
tam moham sammad-aññāya
pajahanti vipassino |
pahāya na punāyanti
imam lokam kudācānan-ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 3 ||

4. (Ek. I. 4) Vuttam hetam bhagavatā vuttam-arahatā
ti me sutam : Ekadhammam bhikkhave pajahatha. Aham
vo pātibhogo anāgāmitāya. Katamam ekadhammam ?
K o d h a m bhikkhave ekadhammam pajahatha. Aham
vo pātibhogo anāgāmitāyā-ti. Etam-attham bhagavā avoca,
tatthetam iti vuccati -

Yena kodhena kuddhāse
sattā gacchanti duggatim |
tam kodham sammad-aññāya
pajahanti vipassino |
pahāya na punāyanti
imam lokam kudācānan-ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 4 ||

5. (Ek. I. 5) Vuttam hetam bhagavatā vuttam-arahatā¹ ti me sutam. Ekadhammam bhikkhave pajahatha Aham vo pātibhogo anāgāmitāya. Katamam ekadhammam? Makkham² bhikkhave ekadhammam pajahatha. Aham vo pātibhogo anāgāmitāya-ti Etam-attham bhagavā avoca, tatthetam iti vuccati

Yena makkhena makkhāse
sattā gacchanti duggatim |
tam makkham sammad-aññāya
pajahanti vipassino |
pahāya na punāyanti
imam lokam kudācanan-ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti 5

6 (Ek. I. 6) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Ekadhammam bhikkhave pajahatha Aham vo pātibhogo anāgāmitāya. Katamam ekadhammam? Mānam bhikkhave ekadhammam pajahatha. Aham vo pātibhogo anāgāmitāya-ti. Etam-attham bhagavā avoca, tatthetam iti vuccati:

Yena mānena mattāse
sattā gacchanti duggatim |
tam mānam sammad-aññāya
pajahanti vipassino |
pahāya na punāyanti
imam lokam kudācanan-ti |

Ayam-pi attho vutto bhagavatā iti me sutan-ti 6

7. (Ek. I. 7) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Sabbam² bhikkhave anabhijānam aparijānam tattha cittaṃ avirājayam appajaham abhabbo dukkakkhayāya. Sabbāñca kho bhikkhave abhijānam pari-

¹ C. D. E. P. Pa. have the māna-suttam before the makkha-suttam. I follow B. M. and A.; see also the Uddāna after sutt. 10.
² sabbampi, B.

jānam tattha¹ cittam virājayam pajaham bhabbo² dukkhakkhayāyā-ti. Etam-attham bhagavā avoca, tatthetam iti vuccati.

Yo sabbam sabbato natvā
sabbatthesu³ na⁴ rajjati⁵ |
sa ve⁶ sabbam⁷ pariññā⁸ so⁹
sabbadukkham¹⁰ upaccagā¹¹ ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 7

8. (Ek. I. 8) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Mānaṃ bhikkhave anabhijānaṃ aparijānam tattha cittam avirājayam appajaham abhabbo dukkhakkhayāya Mānaṃ kho bhikkhave abhijānaṃ parijānaṃ tattha cittam virājayam pajaham bhabbo dukkhakkhayāyā-ti. Etam-attham bhagavā avoca, tatthetam iti vuccati.

Mānupetā ayam pajū
mānaganthā¹² bhavē¹³ rata |
mānam aparijānantā¹⁴
āgantāro¹⁵ punabbhavaṃ ||

¹ abhabbo, C. ² sabbasattesu, P. Pa. ³ na puna, B.

⁴ sajjati, E., *corrected into* rajjati, D

⁵ save, M.; sace, B. C. P. Pa.; sabbe, D. E., *the explanation of the Comm.* (byattam, ekam-sena) *is also in favour of* ve (the preceding sa is nipātamattani)

⁶ sabbam, B. C. P. Pa.; sabba, M. D. E., *but in D. corrected into* sabbam

⁷ pariññā so B. M. Pa.; pariññāyo, C.; pariññāto, D. E.; A. has . sabba pariññā ti sabbam (sic) pariñjānato yathāvuttassa sabbassa pariññābhisamayavasena pari-jānato so hi (sic) yathāvutto yogāvacaro ariyo.

⁸ dukkham-upo, M.

⁹ upajjhagā, C. P. Pa.

¹⁰ o-ganthā, C. D. E. M.; o-ganthā, P. Pa.; o-kandhā, B.

¹¹ bhavē, B.

¹² mānam na pariñjānantī, P. Pa.

¹³ āgantāro, D. E. M.; aganthāro, C.; agandhāro, P. Pa.; āgantvāyo, B.

Ye ca mānaṃ pahatvāna¹
 vimuttā mānasankhaye² |
 te mānagantābhībhūno³
 sabbaḍakkham⁴ upaccagun-ti⁵ ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 8 ||

9. (Ek. I. 9) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Lobham bhikkhave anabhijānaṃ aparijānaṃ tattha cittaṃ avirājayam appajham abhabbo dukkhakkhayāya. Lobhañca kho bhikkhave abhijānaṃ parijānaṃ tattha cittaṃ virājayam pajham bhabbo dukkhakkhayāyā-ti. Etam-attham bhagavā avoca, tatthetam iti vuccati :

Yena lobhena luddhāse
 sattā gacchanti duggatim |
 tam lobham sammad-aññāya
 pajhanti vipassino |
 pahāya na punāyanti
 imam lokam kudācanan-ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 9 ||

10. (Ek. I. 10) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Dosam bhikkhave anabhijānaṃ aparijānaṃ tattha cittaṃ avirājayam appajham abhabbo dukkhakkhayāya. Dosañca kho bhikkhave abhijānaṃ parijānaṃ tattha cittaṃ virājayam pajham bhabbo dukkhakkhayāyā-ti. Etam-attham bhagavā avoca, tatthetam iti vuccati .

¹ pahatvāna, D. E.; pahantvāna, B.; pahantāna, M.; pahantānam, C. Pa. A. (*explanation of the Comm.* : pajahitvā).

² °samya D. E., but in D. corrected into °samkhaye, manusaṃkhaye, C.

³ °gantābhībhūno, M.; °gandhābhībhūno, C. P. Pa., °bhuno ca, B.; °kkhandhābhībhūto so D. E., but in D. corrected into °bhūtā, without so.

⁴ °ḍakkham-upo, M.

⁵ upajjhagā, C. P. Pa.

Yena dosena duṭṭhāse
 sattā gacchanti duggatim |
 tam dosam sammad-aññāya
 pajahanti vipassino |
 pahāya na punāyanti
 imam lokam kudācanan-ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 10 ||

Pātibhogavaggo paṭhamo.

Tass ¹-uddānam ¹:

Rāga (1) -dosā (2) atha moho (3)
 kodha ² (4) -makka ³ (5) -mānam ³ (6) sabbam (7) |
 mānato (8) rūga (9) -dosā ⁴ (10) puna dve
 pakāsītā vaggam-āhu paṭhaman-ti ||

11. (Ek. II. 1) Vuttam hotam bhagavata vuttam-arabhatā
 ti me sutam. Moham bhikkhave anabhijānam apari-
 jānam tattha cittam avirājayam appajānam abhaddho
 dukkhakkhayāya. Mohañca kho ⁵ bhikkhave abhijānam
 parijānam tattha cittam virājayam pajānam bhaddho duk-
 khakkhayāyā-ti Etam-attham bhagava avoca, tattthetam
 iti vuccati

Yena molena mūlhāse
 sattā gacchanti duggatim ⁶ |
 tam moham sammad-aññāya
 pajahanti vipassino |

¹ Only in M., but M. has always uddānam The best text of this uddāna is in M.

² kodha, M.; kujjhanam, B. C.; kujjhanam, D. E.; kujjha, P. Pa.

³ makkhānam mānam, C.; manamakkha, D. E.; umakkha, P. Pa.

⁴ dosā. B. C. M. P. Pa.

⁵ kho om D. E. Pa. (in P added under the line).

⁶ duggatī, P. Pa.

pahāya na punāyanti
 imam lokam kudācanan-ti ||

Ayam-pi attho vutto bhagavatā iti ¹ me sutan-ti || 1 ||

12. (Ek. II. 2) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. K o d h a m bhikkhave anabhijānam aparijānam tattha cittam avirājayam ² abhabbo dukkhakkhayāya. Kodhañña kho bhikkhave abhijānam parijānam tattha cittam virājayam pajaham bhabbo dukkhakkhayāya-ti. Etam-attham bhagavā avoca; tatthetam iti vuccati :

Yena kodhena kuddhāse
 sattā gacchanti duggatim ² |
 tam kodham sammad-aññāya
 pajahanti vipassino |
 pahāya na punāyanti
 imam lokam kudācanan-ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 2 ||

13. (Ek. II. 3) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. M a k k h a m bhikkhave anabhijānam aparijānam tattha cittam avirājayam appajaham abhabbo dukkhakkhayāya. Makkhañña kho bhikkhave abhijānam parijānam tattha cittam virājayam pajaham bhabbo dukkhakkhayāya-ti. Etam-attham bhagavā avoca, tatthetam iti vuccati .

Yena makkhena makkhāse
 sattā gacchanti duggatim ³ |
 tam makkham sammad-aññāya
 pajahanti vipassino |
 pahāya na punāyanti
 imam lokam kudācanan-ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 3 ||

14. (Ek. II. 4) Vuttam hetam bhagavatā vuttam-ara-

¹ ti, B.

² duggati, Pa.

³ duggati, P. Pa.

hatā ti me sutam. Nāham bhikkhave aññam ekamvaranam¹-
pi samanupassāmi yena nivarane² nivutā pajā dīgharat-
tam sandhāvanti samsaranti yathāyidam³ bhikkhave a v i j-
j ā nīvaranam.⁴ Avijjānīvaranena⁵ hi⁶ bhikkhave nivutā
pajā dīgharattam sandhāvanti samsarantīti. Etam-attham
bhagavā avoca, tatthetam itī vuccati :

Natth-añño ekadhammo pi⁷
yeneva nivutā pajā |
samsaranti ahoi attam
yathā⁸ mohena āvutā⁹ ||

Ye ca moham pahatvāna¹⁰
tamokkhandham¹¹ na te puna samsaranti
hetu¹² tesam na vijjati ||

Ayam-pi attho vutto bhagavatī itī me sutan-ti || 1 ||

15. (Ek. II. 5) Vuttam hetam bhagavatī vuttam-ara-
hatā ti me sutam. Nāham bhikkhave aññam¹³ ekasamyo-
janam¹⁴-pi samanupassāmi yeneva¹⁵ samyojanena¹⁶ sam-
yuttā¹⁷ sattā dīgharattam sandhāvanti samsaranti yathā-
yidam¹⁸ bhikkhave tañhā samyojanam.¹⁹ Tañhāsamyo-
janena hi bhikkhave samyuttā sattā dīgharattam san-
dhāvanti samsarantīti. Etam-attham bhagavā avoca,
tatthetam itī vuccati.¹⁹

¹ ekaniv°, B. Pa.

² niv°, B. Pa.

³ yathāyidam, B. P. Pa.

⁴ °niv°, B. P. Pa.

⁵ °niv°, B. Pa.

⁶ hi om. D. E.

⁷ ca, D. E.

⁸ sadā, D. E.

⁹ āvutā, P. Pa.

¹⁰ pahatvāna, D. E.; pahantvāna, B. C.; pahantāna, M.;
pahantānam, P.; pahanantāna, Pa.

¹¹ tamokkh°, M.; tamokkhandhā, C.

¹² hetu mūlakāraṇā avujjā tesam na vijjati sabbaso natthi
samucchinattā ti, A.

¹³ aññam, om. B.

¹⁴ °saññojanam, B. M.

¹⁵ yena, M.

¹⁶ saññoj°, B. M.

¹⁷ samyuttā, one t cancelled. D. E.

¹⁸ yathāyidam, B. C. P. Pa.

¹⁹ Etam 'only in M.

Tanhādutiyo¹ puriso
 dīgham-addhānaṃ samsaram |
 itthabhāvaññāthābhāvam²
 samsāraṃ nātivattati³ ||

Evam⁴-ādīnavam ātāvā⁵
 tanhādunkhassa sambhavam |
 vītatanho anāḍāno
 sato bhikkhu paribbaje ti ||⁶

Ayam-pi attho vutto bhagavatā iti me sutan-ti⁷ ||⁵

16. (Ek. II. 6) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam.⁸ Sekkha⁹ssa bhikkhave bhikkhuno appattamānasassa¹⁰ anuttaram yogakkhemam patthayamānassa viharato ajjhātikam angan-ti karitvā¹¹ na aññam ekangampi samanupassāmi evam bahūpakāraṃ¹² yathāyidam¹³ bhikkhave yoniso manasikāro. Yoniso bhikkhave bhikkhu manasi¹⁴ karonto akusalam pajaheti kusalam bhāveti. Etam-attham bhagavā avoca, tatthetam iti vuccati.¹⁵

¹ tanhādutiyo tanhāsahāyo (in the MS sahāro), A.

² itthabhāva°, B D E. M P Pa (in D. corrected to ittham-bhāva°), itthibhāva°, C. A. (tattha itthibhāvo manussattam aññāthābhāvo tato anuttarānuttarā etc.).

³ nātivattati na atikkamati, A.

⁴ evam, C. M. P. Pa A.; etam, B. D. E. 5 disvā, C. P. Pa.

⁶ The same gāthās occur sutt. 105

⁷ Ayam° only in M.

⁸ Vuttam° only in M. 9 sekkhassa, C. D. E.

¹⁰ appatta°, B D E. P. M. Aa.; asampatta°, Pa., asampattamānassa, C.; appatta-arahattassā-ti, A., for this meaning of mānasa quoting a gāthā which occurs Dhammap. p. 255 (s Chuliers, Dict. s. v. sekho).

¹¹ attano santāne samuṭṭhitam karanan-ti katvā, A.

¹² bahūkāraṃ, C ¹³ yathāyidam B.; yathāyidam, D.

¹⁴ From manasi unto khalīyam a whole line om. in C

¹⁵ Etam° only in M.

Yoniso manasikāro
 dhammo sekhasa¹ bhikkhuno |
 natth-añño evaṃ bahūpakāro²
 uttamatthassa paṭṭiyā |
 yoniso padaham³ bhikkhu⁴
 khayam dukkhassa pāpuno ti⁵ ||

Ayam-pi attho vutto bhagavatā iti me sutam-ti⁶

17. (Ek. II. 7) Vuttam hetam bhagavatā vuttam-ara-
 hatā ti me sutam⁷ S e k h a s s a⁸ bhikkhave bhikkhuno ap-
 pattamānasassa anuttaram yogakkhemam patthayamanas-
 sa viharato bāhnam angam-ti karitvā na aññam ekangam-
 pi samanupassāmi evaṃ bahūpakāram yathāyidaṃ⁹ bhik-
 khave kalyāṇa m i t t a t ā.¹⁰ Kalyāṇamitto bhikkhave
 bhikkhu akusalam pajahati kusalam bhāveti¹¹ Itam-
 attham bhagavā avoca, tatthetaṃ iti vuccati.¹²

Kalyāṇamitto yo bhikkhu
 sappatisso¹³ sagāro¹⁴ |
 karam¹⁵ mittānam¹⁶ vacanam
 sampajāno paṭissato¹⁷ |
 papuno anupubbona
 sabbasamyojanakkhayan-ti ||

Ayam-pi attho vutto bhagavatā iti me sutam-ti¹⁸ ||

18. (Ek. II. 8) Vuttam hetam bhagavatā vuttam-ara-
 hatā ti me sutam.¹⁷ Ekadhammo bhikkhave loke upajja-

¹ dh° yassa s°, B.; dh° sekkhassa, D. E.

² bahukāro, M.

³ padaham, D. E.

⁴ bhikkhū, E., bhikkhave, D.

⁵ pāpuno, E., onāti, D.

⁶ Ayam° only in M.

⁷ Vuttam° only in M

⁸ sekkhassa, C. D. E.

⁹ yathāyidaṃ, B. Pa.

¹⁰ mittam, P. Pa.

¹¹ bhāveti, B.

¹² Itam° only in M.

¹³ sappatisso M.

¹⁴ kalyāṇam°, C.

¹⁵ paṭi°, M.

¹⁶ Ayam° only in M.

¹⁷ Vuttam° only in M.

māno uppajjati bahujanāhitāya bahujanāsukhāya,¹ bahuno janassa² anattāya ahitāya dukkhāya devamanussānam. Katamo³ ekadhammo? Saṃgahabhedo. Saṃghe kho pana bhikkhave bhinne aññamaññaṃ bhaṇḍanāni ceva honti, aññamaññaṃ paribhāsā ca honti,⁴ aññamaññaṃ parikkhepā ca honti, aññamaññaṃ pariccajanā⁵ ca honti, tattha appasādanā⁶ ceva na-ppasīdanti, pasannānañca ekaccānam aññatthattam⁷ hotīti. • Etam-attham bhagavā avoca, tatthetam itī vuccatī:⁸

Āpāyiko⁹ nerayiko
kappaṭṭho saṃghabhedako |
vaggārāmo¹⁰ adhammattho
yogakkhemato dhamsatī¹¹ |
saṃgham samaggam¹² bhivāna¹³ ✓
kappam nirayamhi¹⁴ paccatīti |

Ayam-pi attho vutto bhagavatā itī me sutan-ti || 8 ||

19. (Ek. II. 9) Vuttam hetam bhagavatā vuttam-arahatā itī me sutam. Ekadhammo bhikkhave loke uppajjamāno uppajjati bahujanāhitāya bahujanāsukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānam. Katamo

¹ bahujana ahitāya bahujana asukhāya, B P. Pa., D. E. omit these words.

² bahujanajanassa, B. C. (in B the first ja cancelled)

³ Katamo ca, D. E. ⁴ a° paribhāsā ca h° om. Pa

⁵ pariccaj°, B. ⁶ ca om. C.

⁷ aññatthattam, C. E. M.; aññatattam, B. D. P. Pa., A.

⁸ Etam° only in M. ⁹ āpāy°, M., apāy all other MSS.

¹⁰ vaggārāmo, B. C. M. (cp. kammārāmo, sutt 79), vaggārāmo, P. Pa., vaggarato, D. E.

¹¹ yogakkhemā vidhanisati, M.; for dhamsatī see Journ P. T. S., 1885, p. 41.

¹² saṃghasamaggi, B. (see sutt. 19). ¹³ bhetrāna, D. E. Pa.

¹⁴ nirayamhi (see °) paccatī—not niraye, in spite of the nine syllables—the counterpart of saggamhi modatī in sutt. 19; nirayamhi ca, P. Pa.

ekadhammo¹ Saṅghassa, samaggī.¹ Saṅgho kho pana bhikkhave samaggo na ceva aññamaññaṃ bhaṇḍanāni² honti, na ca aññamaññaṃ paribhāsa honti, na ca aññamaññaṃ paṭikkhepā honti,³ na ca aññamaññaṃ paricecajanā⁴ honti, tattha appasannā ceva pasidanti⁵ passanānañca⁶ bhiyyobhāvo⁷ hotīti. Etam-attham bhagava avoca, tatthetam itī vuccati :

Sukhā⁸ saṅghassa sāmaggī⁹
 ocanuggāho¹⁰ |
 sāmaggarato dhammaṭṭho
 yogakkhemā na dhamsati |
 saṅgham samaggam¹¹ katvāna
 kappam saggamhi modatīti ||

Ayam-pi attho vutto bhagavatā itī me sutanti¹² || 9 ||

20. (Ek. II. 10) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Idhāham bhikkhave ekaccaṃ puggalaṃ paduṭṭha cittaṃ evam cetasa ceto paricca pajānāmi, imamhi cāyaṃ samayo puggalo kalam karēyya yathā bhatam nikkhitto evam niraye.¹³ Tam kissa hetu? Cittaṃ-hi-ssa bhikkhave paduṭṭham. Cetopadosahetu kho pana¹⁴ bhikkhave evam-idhekacce sattā kāyassa bheda param-maṇaṇā apayam duggatiṃ vupātāṃ nirayaṃ upapajjantīti.¹⁵ Etam-attham bhagavatā avoca, tatthetam itī vuccati :

¹ sāmaggī, P., *all other MSS.* ² bhaṇḍana, D. E.

³ Pa. *omits* na ca . . . honti. ⁴ paricecajanā, B.

⁵ passid°, Pa. ⁶ pass°, P. Pa

⁷ bhiyyo°, B. M. P. Pa. ⁸ Sukhāya, B.

⁹ *With short i all MSS.*

¹⁰ ocanuggāho. C. D. E. M. P. Pa, Aa ; ocanuggāho, B.

¹¹ saṅgham samaggam, M., saṅghasam°, P. Pa.; saṅghassa s°, D. E.; saṅghasāmaggim, C.; °i, B.

¹² niraye ti, P. Pa. ¹³ pama om. C. M.

¹⁴ uppajj°, D. E.

Padutthacittam¹ ñatvāna
ekaccam idha puggalam |
etam-atthañca byākāsi
buddho bhikkhūnam santike ||

Imamhi cāyam samaye
kālam kayirātha² puggalo |
nirayam upapañneyya
cittañ-hi-ssa padūsitam³ ||

Yathā haritvā nikkhipeyya
evam-eva tathāvidho |
cetopadosahetū⁴ hi⁴
sattā gacchanti duggatī-ti |

Āyam-pi attho vutto bhagavatā iti me sutan-ti || 10 ||

V a g g o d u t t i y o .

Tass-uddānam : 5

Moha (11)-kodhā⁶ (12) atha makkho⁷ (13)
moha⁸ (14)-kāma⁹ (15) sekkhā¹⁰ duve (16, 17) |
bheda (18)-modā¹¹ (19) puggalo (20) ca
vaggam-āhu duttiyan-ti vuccatī¹² ||

21. (Ek. III 1) Vuttam hetam bhagavatā vuttam-ara-
hatū ti me sutam Idhāham bhikkhave ekaccam p u g g a-
l a m p a s a n n a c i t t a m evam cetasā ceto paricca pajā-

¹ °cittam tam, D. E.

² kayirātha, C. D. E. M., kariyātha, B.; kariyā, P. Pa.

³ padūsitam, D. E. P., u, Pa.; padussitam, B. C. M.

⁴ hetū hi, C. D. E. M.; ti, P. Pa.; hetu ti, B.

⁵ Uddānam, *very corrupt in all MSS.* ⁶ kodha *all MSS.*

⁷ makkhato, B. P. Pa.; makkhātho, M.; makkhito,
D. E.; makkhako, C.

⁸ muha, B.; muhā, M.; musā, C. D. E. P. Pa.

⁹ kāma, B. C. M. P. Pa.; kāmara, D. E.

¹⁰ sekkha, D. E. M.; sekha, P. Pa.

¹¹ bhedamoda, P.; °meda, Pa.; °medha, D. E.; °meva,
B. C.; °sāmagga, M. ¹² vuccatīti, D. E. M. Pa.

nāmi, imamhi¹ cāyam samaye puggalo kalam² kareyya yathā
bhatam nikkhutto evam saggo. Tam kissa hetu³? Cittañ-
hi-ssa bhikkhave pasannam,⁴ Cittañhi kho pana bhik-
khave evam-idhokacce⁵ suttā kīvassa bheda param-marana
sugatim⁶ saggam lokam upapajjantīti.⁷ Etam attham
bhagavā avoca, tatthetam⁸ iti vuccati :

Pasannacittam ūtvāna
ekaccam idha puggalam |
etam-attthāñca⁹ byākāsi
buddho bhikkhūnaṃ santike

Imamhi cāyam samaye
kalam kayirātha¹ puggalo |
sugatim⁵ upapajjeyya⁶
cittañhi-ssa pasādikam⁷

Yathā haritvā nikkhipeyya
evam-eva⁷ tathāvidho |
cetopasādahotū⁸ hi
suttā gacchanti sugatim¹⁰ ti⁹ ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 1 ||

22. (Ek. III. 2) Vuttam hetam bhagavata vuttam-
arahatā ti me sutam. ¹⁰Mā bhikkhave puññānaṃ

¹ imasmim, M.

² uppajj°, D. E.

³ atttham (om. ca), D. E. Pa.

⁴ kayirātha, C. D. E. M.; kayiyatha, B. P. Pa.

⁵ saggatim, C. M. ⁶ uppajj°, D. E. ⁷ evamevam, B. C. Pa.

⁸ °hotū, C. M.; °hetu, B. D. E. P. Pa.

⁹ sūgg°, C. D. E. M.

¹⁰ C. has no punctuation from Mā bhikkhave to padesa-
rajjassa; in B. and M. there is after bhūyittā, puññāni,
homi, upapajjāmi, vasavatti, before Ko pana, in M. also after
paccanubhūtam, indo; in D. after manāpassa, paccanu-
bhūtam, āgamāsi, upapajjāmi, vasavatti, indo, dhammarājā,
before Ko pana; in E. after bhūyittā, adhivacanam,
manāpassa, paccanubhūtam, etc., as in D.

bhāyittha, sukhass-etam bhikkhave adhiyacapam, itthassa kantassa piyassa manāpassa, yad-idam puññāni Abhiñānāmi kho panāham bhikkhave dīgharattam katānam puññānam dīgharattam ittham¹ kantam piyam manāpam vipākam paccauubhūtam. Satta vassāni mettacittam bhāvetvā satta² samvattavivattakappe³ na-yimam lokam punar-āgamāsi⁴, samvattavivattakappe⁵ sudam bhikkhave kappe ābhassaiūpago homi, vivattamāne kappe suññam brahmavimānam upapajjāmi. Tatra sudam bhikkhave brahmā homi + mahābrahmā abhibhū anabhibhūto aññadatthudaso⁶ vasavattī.⁷ Chatimsakkhattum kho panāham bhikkhave sakko ahosim⁸ devānam-into, anekasatakhattum rājā ahosim,⁹ cakkavattī¹⁰ dhammiko dhammarājā cāturato vjitatī¹¹ adittāvariyaupatto¹² sattaratanasamannāgato.¹³ Ko pana vādo padesa-rajjassa¹⁴ Tassa mayham bhikkhave etad-ahosi. Kissa¹⁵ nu kho me idam kammassa phalam,¹⁶ kissa¹⁷ kammassa¹⁸ vipāko, yenāham etarahi evam mahiddhiko evam mahānubhāvo ti¹⁹ Tassa mayham bhikkhave etad-ahosi. Tinnam²⁰ kho me idam kammānam phalam, tinnam kammānam vipāko, yenāham etarahi evam mahiddhiko evam mahānubhāvo ti, seyyathidam²¹ dānassa damassa sañña-massā²² ti. Etam-attham bhagavā avoca, tatthetam iti vuccati :

Puññam-eva so sikkheyya
āyataggaṃ sukhindriyaṃ²³ |

¹ M. omits the second dīgharattam, bhikkhave dīgharattam addhānam ittham, B.

² satta om. D. E. ; sattasavattakappe, P. Pa

³ puna, B. C. M. P. Pa ; agam° C. M. ⁴ ahosi, P. Pa.

⁵ otthuso, D. E. ; otthute, C. ; annamdatthudassā, P. ; aññamdatthu, Pa ; cp. sutt. 112, where the same words re-occur

⁶ oi all MSS., except vjitatī, E. M.

⁷ ahosim, D. M. ; °i all other MSS.

⁸ ahosim, M. , °i all other MSS. ⁹ opatto, B. M.

¹⁰ sampanno, B. M. ¹¹ tassa, D. E. ¹² om. D. E.

¹³ Tinnam, C. ¹⁴ othidam, B. M. P. Pa.

¹⁵ samv°, B. ¹⁶ su indriyam, D. E.

dānañca samacariyañca
mettacittañca¹ bhāvaye²

Ete dhamme bhāvayitva
tayo sukkasamuddaye³ |
yo āpa⁴ lokam⁵ sukham lokam⁶
pandito upapajjati⁷ ||

Ayam-pi attho vutto bhagavatā iti me sutam-ti || 2 ||

23. (Ek. III. 3) Vuttam⁸ hetam bhagavata vuttam-
arahatā ti me sutam. Ekadhammo bhikkhave bhāvito
bahulikato ubho atthe samadhigayha⁹ ti¹⁰ tthati dīṭha-
dhammikañceva attham samparāyikañca. Katamo eka-
dhammo? Appamādo kusalesu dhammesu. Ayam kho
bhikkhave⁵ ekadhammo bhāvito bahulikato ubho atthe
samadhigayha⁶ ti¹¹ tthati dīṭhadhammikañceva attham
samparāyikañca-ti. Etam-attham bhagava avoca, tatthetam
iti vuccati :

Appamādam pasasanti
puññakiriya⁷su⁸ pandita |
appamatto ubho atthe
adhigayhāti pandito"

mettā⁹, B.

² samuddaye, M. ; "samudaye, P. Pa ; sukko samuddise,
B. ; tato sukkasamuddisse, C. , yo sukkasamundriye, D. ;
samundriye, E. ; *A. has only* : sukkasamundriye (sic ?) ti
sukhānisamse ānisamsaphalam-pi nesam sukham-eva-ti
dasseti abyāpajjham . . . ; also in sutta 60 where the same
two gāthās occur, the reading of the best MSS. points to
samuddaye. A similar word occurs *Telakatahagāthā* 89 :
Dānādipuññakiriyaṇi sukhudāyāni katvā, cp. *Angutt. Pari*
I. p. 97.

³ jj, B. M.

⁴ samadhiggayha, D. Pa.

⁵ bhikkhu, C. ⁶ samadhiggayha, D. P. Pa. ⁷ kiriyāsu, M.

Diṭṭhe dhamme ca yo attho
yo cattho samaparāyiko |
atthābhisamayā¹ dhīro
paṇḍito ti pavuccatīti||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 3 ||

24. (Ek. III. 4) Vuttam hetam bhagavatā vuttam-
arahatū ti me sutam. Ekapuggalassa bhikkhave kappam
sandhāvato samsarato siyā evam² mahā² atthikaṅkalo³
atthipufiṇo atthirāsī⁴ yathāyaṃ vepulla pabbato⁵,
sace saṃhārako⁶ assa, sambhatañca⁷ na vinasseyyā-ti.
Etam-attham bhagavā avoca, tatthetam iti vuccati :

Ekass-ekena kappena
puggalass-atthisañcayo⁸ |
siyā pabbatasamo rāsi
iti vuttam mahesinā⁹||

So¹⁰ kho panāyaṃ akkhāto
vepullo¹¹ pabbato mahā |
uttaro Giḷḷahūtassa¹²
Magadhānam Giribbaje||

Yato ca¹³ ariyasaccāni
sammappaññāya passati ||
dukkham dukkhasamuppādam
dukkhassa ca atikkamaṃ |

¹ attābhi°, P. Pa.

² evam, ... B.

³ atthikaṅkalo, B. M. P. (*cp. Skr. kaṅkāla, asthikaṅkāla*) ;
atthikalo, C. D. E ; A. *has* : atthikalo ti atthibhāgo,
atthicalo (*sic*!) ti paṭhanti atthi-sañcayo ti attho.

⁴ atthirāsī pi, B.

⁵ vepullo pabb°, B

⁶ saṃhārako, D. E. M. P. Pa. ; saṃhāro ko, C. ; saṃpahā-
rato, B.

⁷ sambhatañca, C.

⁸ Ekassekassa puggalassa atthisañcayo, C.

⁹ mahesiva, C

¹⁰ yo, C.

¹¹ vepulla, D. E. °

¹² kiḷḷha°, B.

¹³ va Aa, om. M.

ariyaṃ ¹ atthaṅgikam ¹ maggaṃ
dukkhūpasamaggaṃinaṃ ² ||

sa ³ sattakkhattuṃ paramaṃ
sandhāvitvāna puggalo |
dukkhassantakaro hoti
sabbasaṃyojanakkhayaṃ ti ||

Ayam-pi attho vutto bhagavata itī me sutan-ti || 4 ||

25. (Ek. III. 5) Vuttam hotaṃ bhagavata vuttam-
arahatā ti me sutam. Tathābhūtaṃ ⁴ tatassā ⁵ bhikkhave
purisapuggalaṃ nāhaṃ tassa kiñci pāpakammaṃ akaraṃ-
iyan-ti vadāmi. Katamaṃ ekadhammaṃ ⁶ ? Yathāyidaṃ ⁷
bhikkhave sa m p a j ā n a m u s ā v ā d o ti. ⁸ Etam-atthaṃ
bhagavā avoca, tatthotaṃ itī vuccati :

Ekadhammaṃ ⁹ atitassā ¹⁰
musāvādissa ¹¹ jantuno |
vitiṇṇaparalokassa
natthi papaṃ akariyaṃ-ti || ¹²

Ayam-pi attho vutto bhagavata itī me sutan-ti || 5 ||

26. (Ek. III. 6) Vuttam hotaṃ bhagavata vuttam-
arahatā ti me sutam. Evaṃ-cc bhikkhave satta jneyyā
d ā n a s a m v i b h ā g a s s a vipākaṃ yathāham jñāmi, na
añātva bhūñjeyyā, na ca nesam maccheramalaṃ cittaṃ
pariyādāya tittheyya. ¹³ Yo pi nesam assa carimo alopo
carimaṃ kabalaṃ ¹⁴, tato pi na asaṃvibhajitvā bhūñjeyyā,
saco nesam patiggāhaṃ assu. Yasmi ca kho bhikkhave

¹ ariyatthaṅgikam, B. M. P. Pa.

² dukkhup°, B. M. P. Pa.

³ om. B.

⁴ ekam dh°, B. C. E. P. Pa.

⁵ bhaṇitassa, P. Pa.

⁶ ekam dh°, C.

⁷ yathāyidaṃ, B. C.

⁸ ti om. D. M. P. Pa.

⁹ ekam dh°, C. D. M.

¹⁰ bhaṇitassa, P. Pa.

¹¹ ovādassa, B. P. Pa. Aa.

¹² The same gāthā Dhammap. gāth. 176.

¹³ tittheyam, C. ; tittheyyu, B.

¹⁴ kabalaṃ, M.

sattā na¹ evaṃ jānanti dānasamvibhāgassa vipākam
yathāham jānāmi, tasmā ādatvā bhuñjanti maccherama-
lañca nesam cittam paiyādāya tiṭṭhatīti. Etam-attham
bhagavā avoca, tatthetam iti vuccati:

Evañ-ce sattā jāneyyūṃ
yathā vuttam mahesinā |
vipākam samvibhāgassa
yathā hoti mahapphalam ||

vineyya² maccheramalam
vippasannena cetasā |
dajjūṃ³ kālena ariyesu
yattha dinnam mahapphalam ||

Annañca datvā bahuno⁴
dakkhineyyesu dakkhiṇam |
ito cutā manussattā
saggam gacchanti dāyakā ||

Te ca saggam⁵ gatā tattha⁶
modanti kāmakāmino |
vipākam samvibhāgassa
anubhonti amaccharā ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 6 ||

27.7 (Ek. III. 7) Vuttam hetam bhagavatā vuttam-
arahatā ti me sutam. Yāni kānici bhikkhave opadhikāni⁸
puññakiriyaavatthūni⁹ sabbāni tāni mettāya cetovi-
muttiyā kalam nāgghanti¹⁰ solasim, mettā yeva tāni cetovi-
mutti adhiggahe tvā bhāsate ca tapate ea viroceti ca. Sey-
yathā pi bhikkhave yā kāci¹¹ tārakarūpānam pabbhā¹² sabbā

¹ nam, B. C.

² vineyyūṃ, M.; A. has: macchariyam malam apanetvā.

³ dajjam, C.; dajja, B.; A. has: rajjam (sic) dadeyyūṃ.

⁴ pāhuno, D. E. ⁵ saggam, M. P. Pa.; sagga, B. C. D. E.

⁶ ote saggagatā sattā, C.

⁷ Cp. *Manu* II. 86-87.

⁸ opadhikāni, B. C. Aa.

⁹ kriya°, M.

¹⁰ nāgghanti, M.; nānagghanti, Pa.

¹¹ yāni kānici B. C.

¹² pabbhāni, B.

tā¹ candiyā² pabbāya kalam³ nagghanti⁴ solasim, candapabbhā⁵ yeva tā⁶ adhiggaḥetvā bhāsato ca tapato⁷ ca⁸ viroceti ca, evam-eva kho⁹ bhikkhave yāni kāneci opadhikāni puññakiriyavattḥūni¹⁰ sabbāni tāni¹¹ mettāya cetovimuttiya kalam¹² nagghanti¹³ solasim, mettā yeva tāni cetovimutti adhiggaḥetvā¹⁴ bhāsato ca tapato¹⁵ ca¹⁶ viroceti ca. S¹⁷ pi bhikkhave vassānaṃ paccelime māse sarada-samaye visuddho¹⁸ vigatavalāṅke uabho¹⁹ adiceo nabham abbhussakkamāno²⁰ sabbam akāsaḡataṃ²¹ tamagataṃ²² abbhivhacca²³ bhāsato ca tapato²⁴ ca²⁵ viroceti ca, evam-eva kṛṇo bhikkhave yāni kāneci opadhikāni²⁶ puññakiriyavattḥūni²⁷ sabbāni tāni mettāya cetovimuttiya kalam²⁸ nagghanti²⁹ solasim, mettā yeva tāni cetovimutti adhiggaḥetvā bhāsato ca tapato³⁰ ca³¹ viroceti ca. Seyyathā pi bhikkhave rattiyā paccūsasamayaṃ osadhikāni³² bhāsato ca tapato³³ ca³⁴ viroceti³⁵ ca,³⁶ evam-eva kho bhikkhave yāni kāneci opadhikāni³⁷ puññakiriyavattḥūni³⁸ sabbāni tāni mettāya cetovimuttiya kalam³⁹ nagghanti⁴⁰

¹ tā om. B. C. P. Pa.

² candiyā, M. P. Pa. Aa.; candim, B.; candimīya, C. D. E.

³ naggh°, M. Pa. ⁴ candapabbhā, M. ⁵ tāni, B. C. P. Pa.

⁶ Om. Pa. ⁷ evam kho, B. C. M. P. Pa.

⁸ Om. C. ⁹ kalam, B. ¹⁰ naggh°, M. P. Pa.

¹¹ viddho, D. E. M. P. Pa.; A. has viddho ti uddhiddho (udviddho?) meghavigamena duribhuto ti attho.

¹² nakho, B.

¹³ abbhussakkamāno ti udayatthūpato ākāsaṃ ullanghento, A.; cp sakkati in *Child. Diet.*, with abhi- and ud-; abbhussaggo, M.; abbhussatto, P.; abbhassutto, Pa; abbhussakkamādo, E.; abbhussūkkamādo, D.; ābhāsamāno, B. C.

¹⁴ dhāmagataṃ, B.; ākāsaṃ tamam tamam, D. E.

¹⁵ abbhivhacca, E.; abbhivhucca, D. ¹⁶ Om. P. Pa.

¹⁷ osadhikāni, B. C.

¹⁸ ekriya°, M.

¹⁹ kalam, B.

²⁰ naggh°, M. P. Pa.

²¹ tapathā, P.; om. Pa.

²² ca om. Pa.; vāsavo ca viroceti, B.

²³ osadhikāni, B. C.

²⁴ naggh°, C. M. P. Pa.

soḷasim, mettā yeva tāni cetovimutti adhiggaḥetvā bhāsate
ca tapate ¹ ca ² viroceti cā-ti.² Etam-attham bhagavā
avoca, tatthetam itī vuccati :

Yo ca ³ mettam bhāvayati
appamānam + patissato ⁵ |
tanu ⁶ samyojanā honti
passato ⁷ upadhikkhayam ||

Ekam-pi ce pānam aduṭṭhacitto ⁸
mettāyati kusalo ⁹ tena hoti |
sabbe ca pāṇe manasānukampam ¹⁰
pahūtam ¹¹-ariyo pakaroti puññam ||

Ye ¹² sattasaṇḍam ¹³ pathaviṃ ¹⁴ vijitvā ¹⁵
rājīsayo ¹⁶ yajamānānupariyagā ¹⁷ |
(assamedham ¹⁸ purisamedham ¹⁹
sammāpāsam ²⁰ vājapeyyam ²¹ niraggaḷam ²²)
mettassa cittassa subhāvitassa ²³
kalam-pi te nānubhavanti soḷasim ²²

¹ tapathā, P.; om. Pa. ² ca, without ti, C. D. E. P

³ Om. D. E. Pa. ⁴ appamānam, B. C. D. E. Aa.

⁵ patiss°, M.; patiyato, B.

⁶ manu, C.; tandha, D. E. ⁷ passadhiro, C.

⁸ pānapaduṭṭha°, C.; pānapadu°, B.

⁹ kusali, D. E. ¹⁰ °kammam, B.; kampi, D. E.

¹¹ pahūtam, M., and by correction D.; bahūnam, E.;
bahutam, C. P. Pa.; bahutam, B.

¹² yo, C. M. ¹³ °santam, B. C., sattā°, B.

¹⁴ pathaviṃ, C. D. E. ¹⁵ vijetvā, D. E. P. Pa.

¹⁶ rājīsayo, E.; rājīsayo, D. M.; rājisiyo, Pa.; rājissayo,
C. P.; rājissaro, B.

¹⁷ yajamāno nupari°, P. Pa.; ye yajamānānup°, C.;
°nupariyagā all MSS., A. has anupariyahā (sic) ti
vicariniṣu; the proper plural form would be anupariyagum or
°gū.

¹⁸ sassa°, B. C. M. ¹⁹ pū°, B.; purisassa m°, C.

²⁰ savosam, C. ²¹ vāca°, C.; vācā°, B. M. P. Pa.

²² l, C. ²³ sabhā°, D. E.; subhāsītassa, C.

(candappabhā tāraganā va¹ sabbe)

Yo na hanti na ghāteti²
na³ jināti + na⁵ jūpayo⁶ |
mettāso⁷ sabbabhūtesu
voraṇṇassa na kenaci-ti ||

Ayam-pi attho vutto bhagavatā ita me sutan-ti | 7 ||

[Uddānam]⁸

Cittam jhāyi (21) uṭṭho attho⁹ (23)
puññaṇi¹⁰ (22) vepullapabbatān (21) |
sappajānamusāvādo (25)
dānañca (26) mettābhāvañca¹¹ (27) |
Satt-imāni ca suttāni
purimāni ca vīsati |¹²
ekadhammesu suttāntā
sattavīsati saṅgahā ||

Ekanipāto nitthito, dve dhamme anukkaṭṭi.¹³

[Dukanipato.]

28. (Duk. I. 1) Vuttaṇi hetuṇi bhagavatā vuttam-aruhatā
ti me sutan. Dvīhi bhikkhave dhammehi sammamugato
bhikkhu diṭṭhe-va¹⁴ dhamme dukkhaṇi viharatī sa . . .

¹ ca, B. C. E. M. *The lines put into brackets seem to be an old interpolation, though they are also in the Canon, viz. The first two (assamedham. . . niaggalam) occur Samyutta-nikāya, Part I. p. 76.*

² ghāpeti, D.; ghāceti, E.; nāgghetiti, C.

³ na ca, P. Pa. ⁴ cināti, B. ⁵ na ca, Pa. ⁶ jūsayo, B.

⁷ mettāso, P. Pa.; mettāpyo, C.

⁸ [Uddānam] om. all MSS. ⁹ atthā, M.; attā, C.

¹⁰ puññaṇi (one of the words of sutt. 21), M.

¹¹ mettā°, C. D. E. M.; mettā°, B.; mettāṇi, P. Pa.; bhāvañca, B. M.; bhāvaca, C.; bhāvāca, D. E.; vācāca, P. Pa.; mettābhāvanā is meant.

¹² Satt-imāni. . . vīsati only in M.

¹³ anukkaṭṭi, M.; oī, C.; anukkati, B.; anukati, D. E.; adukkaṭṭi, Pa (P. ?). ¹⁴ cava, B. P. Pa., An.

sa-upāyāsaṃ ¹ sapaṇḍāsaṃ, kāyassa bhedaṃ param-maraṇā
duggatiṃ pātikaṇḍhā Katamehi dvīhi? Indriyesu
aguttadvāratāya ca ² bhojane amattaññūṭāya ca ³ Imehi
bhikkhave dvīhi dhammehi samannāgato bhikkhu diṭṭhe-
va ⁴ dhamme dukkhaṃ viharati savighātaṃ sa-upāyāsaṃ
sapaṇḍāsaṃ, kāyassa bhedaṃ param-maraṇā duggatiṃ pāti-
kaṇḍhā ti. Etam-atthaṃ bhagavā avoca, tatthetaṃ iti
vuccati :

Cakkhu ⁵ soṭṭāṇa ghāṇāṇa
jivhā kāyo tathā mano |
etāni yassa dvārāni
agatāni ⁶ bhikkhuno ||

bhojanamhi ⁷ amattaññū ⁸
indriyesu asamvuto |
kāyadukkhā cetodukkhā
dukkhaṃ ⁹ so ⁹ adhigacchati ||

Dayhamānena kāyena
dayhamānena cetasā |
divā vā yadi vā rattiṃ ¹⁰
dukkhaṃ viharati tādiso ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 1 ||

29. (Duk. I. 2) Vuttaṃ hetam bhagavatā vuttam-arahatā
ti me sutam. Dvīhi bhikkhave dhammehi samannāgato
bhikkhu diṭṭhe-va ¹¹ dhamme sukhaṃ viharati avighātaṃ
anupāyāsaṃ sapaṇḍāsaṃ, kāyassa bhedaṃ param-maraṇā

¹ saupp°, B. Aa.

² om. B.

³ aguttadvāro . . . amattaññū, Aa.; the text of our MSS.,
as above, is mentioned as another reading in A.

⁴ ceva, B.

⁵ bhikkhu, D. E.

⁶ ca, B. D. E. Aa.; avuttānidha, C. ⁷ bho° ca, C.

⁸ ō, M.; °u, B. C. D. E.; appamatt°, P. Pa.

⁹ dukkhe so, C; dukkhato, B.; A. does not take dukkhamso
as a compound like mettamso in sutt. 27.

¹⁰ °ratti, B. P. Pa.

¹¹ ceva, D.; cp. sutt. 41.

sugati¹ pāṭikañkhā. Katamhi dvīhi? ²Indriyosu
guttadvāratāya³ ca bhojane,⁴ mattaññutāya ca. Imohi⁵
bhikkhave dvīhi⁶ dhammehi samannagato bhikkhu ditṭhe,
va⁷ dhamme sukhaṃ viharati avighātāṃ anupāyasaṃ
aparilāhaṃ, kāyassa bhedaṃ param-maraṇā sugati paṭi-
kañkhā ti. Etam-atthaṃ bhagavā avoca, tatthetam itī
vuccati :

Cakkhu sotañca ghānañca
jivhā kāyo tathā⁸ 7 mano |
etāni yassa dvārāni⁹
suguttāni-dha¹⁰ 9 bhikkhuno ||

bhojanamhi ca mattaññū¹⁰
indriyosu ca saṃvuto |
kāyasukhaṃ cetosukhaṃ
sukhaṃ so¹¹ adhiḡacchati ||

Adāyhamānena¹² kāyena
adayhamānena¹³ cetasa |
diva vā yadi va rattin¹⁴
sukhaṃ viharati tadiso ta ||

Ayam-pi attho vutto bhagavata itī me sutan-ti || 2 ||

30.¹⁵ (Duk. I. 3) Vuttaṃ hotaṃ bhagavata vuttam-arahatā
tī me sutam. Dve-me bhikkhave dhammā t a p a n i y a.¹⁶

¹ sugati, D. E. P. Pa. ² rattadv°, B. ³ bhojanena, B.

⁴ imohi kho, D. E., ⁵ Om. B. ⁶ ceva, D. E.

⁷ atho, B. C. M. ⁸ D. E. omit this pada.

⁹ dha, C. M.; ca, B. D. E. P. Pa.

¹⁰ oū, M.; the other MSS. have "u.

¹¹ sukhaṃ so, M. P. Pa. (see sutt. 28), so (without sukhaṃ),
D. E.; sukhato, B. C. ¹² aday°, B.; day°, D. E.

¹³ aday°, B. P. Pa.; day°, D. E. ¹⁴ rattī, B. P. Pa.

¹⁵ Cp. *Aṅguttara-nikāya*, II. 1, 3.

¹⁶ tapaniyā, B. M. Pa.

Katame dve? Idha bhikkhave ekacco akatakalyāṇo hoti akatakusalo akatabhīruttāṇo¹; katapāpo katatthaddho² katakibbisso. So akataṃ me kalyāṇan-ti pi³ tappati,⁴ katam me pāpan-ti pi tappati.⁴ Ime kho bhikkhave dve dhammā tapaniyā⁵ ti. Etam-attham bhagavā avoca, tatthetam itī vuccati:

Kāyaduccaritam⁶ katvā
vacīduccaritaṇi⁶ vā⁷
manoduccaritaṃ⁶ katvā
yañcaññaṃ dosasaññitaṃ⁸ ||

akavā kusalam kamman⁹
katvānākusalam bahum |
kāyassa bhedā duppañño
nirayam so¹⁰ upapajjatīti¹⁰ ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 3 ||

31.¹¹ (Duk. I. 4) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Dve-me bhikkhave dhammā atapaniṇā.¹² Katame dve? Idha bhikkhave ekacco katakalyāṇo hoti katakusalo katabhīruttāṇo, akatapāpo akatatthaddho¹³ akata-kibbisso. So katam me kalyāṇan-ti pi na tappati¹⁴, akataṃ me pāpan-ti pi¹⁵ na tappati.¹⁴ Ime kho bhikkhave

¹ °bhiruttāṇo, B.; °bhīruṇo, E.; °runo, D.; akata abhīruttāṇo, C.

² °tthaddho, C.; °tthaddo, E., °luddho, B. M.; °luddo, D. P. Pa. ³ om. Aa.

⁴ tappati, Aa. (cp. *Dhammap. gāth.* 17); tapati all other MSS.

⁵ tapaniyā, B. M. P. Pa. ⁶ °ducar°, B. ⁷ ca, M.

⁸ °saṃhitam D. E. ⁹ dhamman, B. C. M.

¹⁰ sopapajjatīti, M. ¹¹ Cp. *Aṅguttara-nikāya*, II. 1, 4.

¹² atapaniṇā, B. M. Pa.

¹³ °tthaddho, C.; °tthaddo, E.; °luddho, B. P.; °luddo, D. M. Pa.

¹⁴ tappati by conjecture, tapati all MSS., see *sutt.* 30.; A. does not explain this-sutta. ¹⁵ Om. B. P. Pa.

dvo dhammā atapanīyā ¹ ti. Etam-atthamā bhagavā avoca,
tattthetam itī vuccati :

Kāyaduccaritam hitvā
vaciduccaritāni va ² |
manoduccaritam hitvā
yañcaññam dosasaññitam ³ ||

akatvākusalam ⁴ kammam ⁵
katvāna kusalam balaṃ |
kāyassa bhedaṃ sappañño
saggaṃ so upapajjati ||

Ayam-pi attho vutto bhagavatā itī me sutam-ti || 4 ||

32. (Duk. I. 5) Vuttam hetam bhagavatā vuttam-
arahatā ti me sutam. Dvīhi bhikkhave dhammehi samannagato
puggalo yathābhatam nikkhitto evam nirayo.
Katamehi dvīhi? Pāpakena ca silena pāpikāya ca
diṭṭhiyā. Imehi kho bhikkhave dvīhi dhammehi samannagato
puggalo yathābhatam ⁶ nikkhitto evam nirayo ti.
Etam-atthamā bhagava avoca, tattthetam itī vuccati :

Pāpakena ca silena
pāpikāya ca diṭṭhiya |
etehi dvīhi dhammehi
yo samannagato naro |
kāyassa bhedaṃ sappañño
nirayaṃ so ⁷ upapajjati ⁸ ||

Ayam-pi attho vutto bhagavatā itī me sutam-ti || 5 ||

33. (Duk. I. 6) Vuttam hetam bhagavatā vuttam-arahatā
ti me sutam. Dvīhi bhikkhave dhammehi samannagato
puggalo yathābhatam nikkhitto evam sagge. ⁸ Katamehi

¹ atapanīyā, B. M. Pa.

² ca, B. M.

³ saññhitam, M. ; yaṃ paññam dosasaññhitam, D. E.

⁴ akatvā akusalam, B. D. E. P. Pa. ⁵ dhammam, C.

⁶ Cp. *Aṅguttara-nikaya*, III. 10 ; 153.

⁷ itī om. C. ; sopapajjati, M. ⁸ sagge ti, C.

dvīhi? Bhaddakēna ca sīlena bhaddikāya ca ditṭhiyā.
Imehi kho bhikkhave dvīhi, dhammehi samannāgato
puggalo yathābhatam nikkhitto evam sagge ti. Etam-
attham bhagavā avoca, tatthetam iti vuccati :

Bhaddakena ca sīlena
bhaddikāya ca ditṭhiyā |
etehi dvīhi dhammehi
yo samannāgato naro |
kāyassa bheda sappañño
saggaṃ so upapajjatīti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 6 ||

34. (Duk. I. 7) Vuttam hetam bhagavatā vuttam-
arahatā ti me sutam. Anātāpī¹ bhikkhave bhikkhu
anottappī² abhabbo sambodhāya abhabbo nibbānāya
abhabbo anuttarassa yogakkhemassa adhigamāya. Ātāpī³
kho⁴ bhikkhave bhikkhu ottappī⁵ bhabbo sambodhāya
bhabbo nibbānāya bhabbo anuttarassa yogakkhemassa
adhigamāya-ti. Etam-attham bhagavā avoca, tatthetam
iti vuccati :

Anātāpī⁶ anottappī⁷
kusito hīnavīriyo⁸ |
yo thīnamiddhabahulo
ahiriko⁹ anādarko |
abhabbo tādiso bhikkhu
phuṭṭhum¹⁰ sambodhim-uttamam ||

¹ 𑀅, M.; 𑀅, B. C. P. Pa.; anāgāmpī, D. E.

² 𑀅, C.; 𑀅, B. D. L. P. Pa.; anottāpī, M.

³ 𑀅, M.; 𑀅, the other MSS. ⁴ Om. C Pa.

⁵ 𑀅, C.; 𑀅, B. P. Pa.; ottāpī, M.; 𑀅, D. E.

⁶ 𑀅, M.; 𑀅, the other MSS.

⁷ 𑀅, all MSS. but M.; anottāpī, M.

⁸ 𑀅vīriyo, C. D. E. M.; 𑀅vīriyo, B. P. Pa.

⁹ ahiriko, C.; ahiriko, M.; 𑀅ahiriko, B. D. E. P. Pa.

¹⁰ phuṭṭhum, M.; phuṭṭham the other MSS.; cp. sutt. 79, 80, 110.

No ca satimā ¹ nīpako jhāyī ²
 ātāpī ³ ottappī ⁴ ca appamatto |
 saṃyojanam jatijarāya chetvā
 idhova sambodhim-anuttaram ⁵ phuse ti ||
 Ayam-pi attho vutto bhagavatā iti me sutam-ti ⁶ 7 ||

35. (Duk. I. 8) Vuttam hotam bhagavatā vuttam-
 arahatā ti me sutam. Nayidaṃ bhikkhave brahmacariyaṃ
 vussati ⁶ jama ku h a n a t t h a m ⁷ janalapanattham ⁸ labha-
 sakkārasilokāmsamsattham ⁹ iti maṃ jano jānātu-ti. ¹⁰
 Atha kho idaṃ bhikkhave brahmacariyaṃ vussati saṃva-
 ratthañca ¹¹ pahānatthañca-ti. Etam-attham bhagavā
 avoca, tattthotam iti vuccati :

Saṃvarattham pahānattham
 brahmacariyaṃ anūtilam ¹² |
 adesayī ¹³ so bhagavā
 nibbānogaḍḍhagārinam ||
 Esa maggo mahattahi ¹⁴

¹ matimā, C.

² jhāyī, M. Aa.; jhāmalabhi, D. E., 'i, B. C. P. Pa.

³ 'ī, M.; 'i, the other MSS.

⁴ ottappī, M.; ottāpī, the other MSS.

⁵ sambodhi anutt, B. ⁶ vusati, P. Pa.; vasati, C.

⁷ naca ku°, B. C.

⁸ janalap°, M. P. Pa. Aa.; na janalap°, D. E.; naca lap°, B.; om. C.

⁹ I follow M. P. Pa. and Aa., the other MSS. repeat na before lābhasakk°.

¹⁰ All MSS. except M. and Aa. repeat na before iti maṃ°.

¹¹ 'tthaññeva, D. E.; saṃvayataññeva, P.; saṃvutañ-
 ceva, Pa.

¹² anūtilam, C. M.; anitilam, B; anuttham, E.; anutibham,
 D.; anihitam, P. Pa.; see Journ. P. T. S. 1886, p. 111.

¹³ adesayī, C. D. E.; 'i, B. M. P. Pa.

¹⁴ mahattahi, C. D. E. Pa.; 'tthahi, P.; mahantehiti (sic) ?
 mahā ātumohi, A.; mahantehi, B. M.

VAGGO I., SUTTAM 10.

anuyāto mahesino ¹ |
 ye ye ² taṃ paṭipajjanti
 yathā buddhena desitaṃ |
 dukkhassantaṃ karissanti
 satthusāsanakārino ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 8 ||

36.³ (Duk. I. 9) Vuttam hetam bhagavatā vuttam-arahatā
 ti me sutam. Nayidaṃ bhikkhave brahmacariyaṃ vus-
 sati ⁴ jana k u h a n a t t h a ṃ ⁵ janalapanattham ⁶ lābhasak-
 kārasilokānisamsattham ⁷ iti maṃ jano jānātīti.⁸ Atha
 kho idaṃ bhikkhave brahmacariyaṃ vussati ⁴ abhiññat-
 thañceva ⁹ pariññatthañcā-ti.¹⁰ Etam-attham bhagavā
 avoca, tatthetaṃ iti vuccati:

Abhiññattham pariññattham
 brahmacariyaṃ anītiham ¹¹ |
 adesayi ¹² so bhagavā
 nibbānaṃ ārabhāsi ti ||

Esa maggo mahattehi ¹³
 anuyāto mahesino ¹⁴ |
 ye ye taṃ paṭipajjanti
 yathā buddhena desitaṃ |
 dukkhassantaṃ karissanti
 satthusāsanakārino ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 9 ||

37. (Duk. 10) Vuttam hetam bhagavatā vuttam-arahatā
 ti me sutam. Dvīhi bhikkhave dhammehi samannāgato

¹ °sinā, P. Pa.; mahesihi, D. E.

² pi, D. E.

³ See *sutt.* 35. ⁴ vusati, P. Pa. ⁵ naca kuh°, B. C.

⁶ janalap°, M.; na janalap°, D. E. P.; naca lap°, B. C.

⁷ lābhasakko, M.; na lābho, D. E. P. Pa.; na ca lābho,
 B. C. ⁸ iti maṃ°, M.; na iti maṃ°, *the other MSS.*

⁹ °attaññeva, C.

¹⁰ °attaññā ti, C.

¹¹ anihitaṃ, P. Pa.

¹² °i, C. E.; °i, *the other MSS.*

¹³ °itthehi, P.; mahāntebhi, B. M. ¹⁴ mahesihi, D. E.

bhikkhu dīṭṭhe-va¹ dhammo sukhasomanassa bahulo viharati, yoniso² āraddho hoti āsavaṇaṃ khayāya.³ Katamehi dvīhi? Saṃvejanīyosū⁴ ṭhānesu saṃvejanena saṃvegassa⁵ ca yoniso padhānena.⁶ Imehi kho bhikkhave dvīhi dhammehi samannāgato bhikkhu dīṭṭhe-va¹ dhammo sukhasomanassabahulo viharati, yoniso² āraddho hoti āsavāṇaṃ khayāya-ti. Etam-atthaṃ bhagavā avoca, tatthetam itī vuccati :

Saṃvejanīyesu⁷ ṭhānesu

saṃvejanīyosū⁸ paṇḍito |

ātāpī⁹ nipako bhikkhu

paññāya saṃavakkhiya ||

Evaṃ viharī⁹ ātāpī⁹

santavutti anuddhato |

cetosamatham¹⁰-anuyutto

khayaṃ dukkhassa pāpuṇoti¹¹ ||

Ayaṃ-pi attho vutto bhagavatā itī me sutaṃ-ti || 10 ||

Vaggo paṭhano¹²

¹ eova, B. D. E. P. Pa.

² yoniso, C. ; yonissa, M. ; yonissaya, B. ; yomeassa, D. E. (yonic the second time) ; yoniso eassa, P. Pa.

³ khayāya-ti, B. C. Pa. ⁴ oiyosu, B. C. M. Pa.

⁵ For saṃvegassa A. mentions saṃvejitvā as another reading. ⁶ padhānena ca, all MSS. except Aa. M.

⁷ oiyosu, B. C. P. Pa. ; saṃvejanīyadhamesu, M.

⁸ saṃvijjetheva by conjecture ; saṃvijjateva, M., also Aa. ; but A. explains it by saṃvijjeyya and saṃvegaṃ kareyya, mentioning saṃvijitvā (sic!) as another reading ; saṃvejetheva, D. E. ; saṃvajjetha ca, P. Pa. ; saṃvejjateva, C. ; saṃvejato ca, B. ; cp. saṃvegatthāno saṃvijjanti, Dhammap. ed. Fausb. p. 120.

⁹ oī, M. ; oī, all other MSS.

¹⁰ samaacetopatham, B. ; ovetopatham, D.

¹¹ pāpuṇoti, D. E.

¹² tatiyo, M ; also B. C. P., but after the Udāna ; D. E. Pa. have only vaggo.

Tass-uddānam ¹:

Dve-me ² bhikkhu (28, 29) tapanīyā-³
 -tapanīyā ³ (30, 31) paratthehi ⁴ (32, 33) |
 [ātāpi 34] ⁵ na kuhanā (35, 36) ca
 somanassena (37) te ⁶ dasā-ti. ⁶ ||

38. (Duk. II. 1) Vuttam hetam bhagavatā vuttam-
 arahatā-ti me sutam Tathāgatam bhikkhave arahantam ⁷
 sammāsambuddham dve vitakkā ⁸ bahulam ⁸ samudācaran-
 ti, khemo ca vitakko paviveko ⁹ ca. ⁹ Abyābajjhārāmo ¹⁰ bhik-
 khave tathāgato abyābajjharato. ¹¹ Tam-enam bhikkhave
 tathāgatam abyābajjhārāmam abyābajjharatam ¹² eseva ¹³
 vitakko bahulam samudācarati: Imāyāham iriyāya na kiñci
 byāpādhemi ¹⁴ tasam ¹⁵ vā thāvaram vā ti Pavivekārāmo ¹⁶
 bhikkhave tathāgato pavivekarato. ¹⁷ Tam-enam bhikkhave
 tatthāgato pavivekaratam ¹⁸ eseva ¹⁹ vitakko
 bahulam samudācarati: Yam akusalam tam pahīnan-ti.
 Tasmā ti ha ²⁰ bhikkhave tumhe pi ²¹ abyābajjhārāmā viha-

¹ Tassudānam (*sic* ') only in M

² dve ca, M ; dve me ca, B. P. Pa.

³ B. D. E. Pa. have only one tapanīyā.

⁴ parattheti, M.; ottehi, P. Pa., otteti, B. C.; padat-
 theti, D. E.

⁵ ātāpi by conjecture ; all MSS. have dve pādā.

⁶ desitā, D. E. There is a better uddāna of these ten
 suttas after sutt. 47.

⁷ arahatam, B ; arahantam tam, C

⁸ vitakkabahulā, C. ⁹ paviveko ca vitakko, D. E.

¹⁰ Only M. has always abyābajjh°, the other MSS. have
 always abyāpajjh°. ¹¹ oārato, B. C. P

¹² oāratam, B. P ; om., C.

¹³ eso, P. (Pa. omits Tam-enam . . . samudācarati).

¹⁴ byāpādhemi, Pa.; byāpā . . . (corrupt) P.; byāpā-
 dema, B. ¹⁵ tapam, B. C. ¹⁶ oārāmo, C. P.

¹⁷ oārate, P. (I do not mention all corruptions of Pa. and
 also of P. in this passage). ¹⁸ oāratam, B. ¹⁹ eso, Pa.

²⁰ tīhi, D. E. Pa. • ²¹ pi, D. E. M. Pa.; hi, B. C.

rattha abyābajjharatā.¹ Tesam vo² bhikkhave tumhākaṁ
 abyābajjhāramānaṁ³ viharātā⁴ abyābajjharatānaṁ⁵
 ośeva vitakko bahulaṁ samudācarissati⁶: Imaya mayam⁷
 iriyāya na kiñci byābādhema⁸ tasmaṁ⁹ vā thavaṁ vā ti.
 Pavivekātmā¹⁰ bhikkhave viharattha¹¹ pavivekaratā.¹²
 Tesam vo¹³ bhikkhave tumhākaṁ pavivekātmānaṁ viha-
 ratam¹⁴ pavivekaratānaṁ ośeva¹⁵ vitakko bahulaṁ samudā-
 carissati¹⁶: kiṁ¹⁷ aku-a¹⁸ kiṁ¹⁹ appaḥamaṁ kiṁ paja-
 hāmā-ti Etam-attham bhagavā avoca, tatthetam itī
 vuccati:

Tathāgatam buddham-asayhasāhinam²⁰
 duve vitakkā samudacaranti naṁ |
 khomo vitakko paṭhamo udīrito
 tato²¹ viveko dutiyo pakāsito ||

Tamonudam pāragatam²² mahesim²³
 tam²⁴ pattipattam vasīnam²⁵ anāsavam
 vissantaram²⁶ tapbhikkhavo vimuttam |
 tam vo munim²⁷ oḍdhānam

¹ ośratā, B. P. Pa.

² A. *has*: tattha vo ti nipātamattam; kho, B.

³ ośam, C. ⁴ viharati, D. E. ⁵ ośratā, B. P. Pa.

⁶ ośaratīti, B. Pa.; ośariyoti, P.

⁷ imāyūham, D. E., om. Pa.

⁸ byābādhemi, D. E., byāpādhema, B. C. P. (Pa. *corrupt*).

⁹ tapam, B.; tam, C. ¹⁰ ośamā, C. E. ¹¹ Om. B.

¹² ośratā, P. Pa. ¹³ kho, B. ¹⁴ Om. C. M.

¹⁵ evameva, C. ¹⁶ ośarissatīti, C. Pa.; ośaratīti, B.

¹⁷ kiṁ, om. B. C. D. E. ¹⁸ kiṁ, om. B. C.

¹⁹ buddhasayham sāhinam, D. E.; buddhasayhasāhinam, P.; C. is *corrupt* here. ²⁰ tathā, P.; om. B. Pa.

²¹ pāraṇḍo, B. ²² mahesim, M.; mahosi, the other MSS.

²³ naṁ, D. E. ²⁴ vasīnam, D. E.

²⁵ visant, C.; vessant, B. M. Au.; vesant, P. Pa.

²⁶ munim, M.; muni, D. Pa.; mūni, B.; munī, C.; munī, E., punī, P.

²⁷ oḍdhānam, D. E. M.; oḍdhāri, B. C. P. Pa.

mānañjaham ¹ brūmi ² jarāya pārāgum ³ ||

Sele + yathā pabbatā⁴muddhani-⁵tthito
yathā pi passe janatam samantato |
tathūpamam dhammamayam ⁶ sumedho ⁷
pāsādam-ārūyha ⁸ samantacakkhu ⁹ |
sokāvatinnam ¹⁰ janatam ¹¹ apetasoko
avekkhati ¹² jātijarābhībhūtan-ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 1 ||

39. (Duk. II. 2) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Tathāgatassa bhikkhave^{*}arahato sammāsambuddhassa dve dhamma-desanā pariyāyena bhavanti. Katamā dve? Pāpam pāpakato ¹³ passathā-ti ¹⁴ ayam paṭhamā dhammadesanā. Pāpam pāpakato ¹³ disvā tattha nibbindatha virajjatha ¹⁵ vimuccathā-ti ayam dutiyā dhammadesanā. Tathāgatassa bhikkhave arahato sammāsambuddhassa imā dve dhammadesanā pariyāyena bhavanti. Etam-attham bhagavā avoca, tatthetam iti vuccati :

Tathāgatassa buddhassa
sabbabhūtānukampino |
pariyāya ¹⁶-vacanam passa ¹⁷
dve ca dhammā pakāsītā||

¹ māra°, P. Pa. ; mārañca (*sic*!) Aa. ; mājaham, D. E.

² brūha, D. E.

³ pārāgum, C. M. ; °gu, B. ; °gam, D. E. ; pārānguti, P. ; pārāngati, Pa. *The same two pādas occur also in sutta* 46 ⁴ selo, C. D. E. ⁵ oṭhito, B. P. Pa.

⁶ dhammavaram, C. ⁷ sumedha, B. M. P. ⁸ ārūyha, B.

⁹ °cakkhū, B. E. M. , cakkhum, C. ¹⁰ °kinnam, D. E.

¹¹ janatam-ap°, D. E. M. P. Pa. , janatam mapetam soko, C.

¹² apekkhati, D. E. *The third gāthā (Sele yathā, etc.) occurs also Brahma-Samvutta I. 9*

¹³ pāpato, D. E. ¹⁴ sampass°, B. ¹⁵ Om. D. E.

¹⁶ pariyāyena, P. Pa.

¹⁷ passa, C. P. Pa. M. A. ; cassa, D. E. : yassa. B.

Pāpakam passatha cekam
 tattha cāpi virajjatha |
 tato virattacittāse ²
 dukkhassantam karissathā ³-ti ||

Ayam-pi attho vutto bhagavata iti me sutan-ti || 2 ||

40. (Duk. II. 3) Vuttam hetam bhagavata vuttam-
 arahatā ti me sutam. Avijjā bhikkhave pubbaṅgamā ⁴ aku-
 salānam dhammānam samāpattiyā, anvad-eva ⁵ ahirikaṁ
 anottappam. Vijjā ca kho bhikkhave pubbaṅgama kusa-
 lānam dhammānam samāpattiyā, anvad-eva hrottappan-ti.
 Etam-attham bhagavā avoca, tatthetam iti vuccati :

Yā kāci-mā duggatiyo
 asmim loka paṇamhi ca |
 avijjāmūlakā sabbā
 icchālobhasamussayā ⁶ ||

Yato ca hoti pāpiccho
 ahiriko ⁷ anādaro |
 tato pāpaṁ pasavati
 apāyaṁ tena ⁸ gacchati ||

Tasmā chandañca ⁹ lobhañca ¹⁰
 avijjañca ¹¹ virājayam ¹² |
 vijjam uppādayam ¹³ bhikkhu
 sabbā duggatiyo jaho ti ||

¹ cekam, M.; cekā, P. Pa.; chekā, D. E., cetam, B. C.

² viratacittāya, D. E.; tathevarattacittāse, Pa.; tatthe-
 varattha°, P.

³ kariyathāti, B. *The first half of the first gāthā occurs
 also Devatā-Samyutta 4, 5* ⁴ ogamānam, D. E.

⁵ See E. Müller, *Pāl Grammar*, p. 63.

⁶ icchālokaśamussayaṁ, D. E.

⁷ ahiriko, C.; ahiriko, M.; ahiriko, B. D. E. Pa.

⁸ apāyanteṇa, B. C. M. ⁹ candha, C.; icchāñca, D. E. Aa.

¹⁰ lokañca, D. E.

¹¹ avijjañca, C. P. Pa.

¹² virājayam, B. C.

¹³ upādayam, M.; upadiyam, C.

Ayam-pi aṭṭho vutto bhagavatā iti me sutan-ti || 3 ||

Paṭhamabhāṇavāraṃ.

41. (Duk. II. 4) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Te bhikkhave sattā suparihinā ye ariyāya paññāya a parihiṇā: te diṭṭhe ceva¹ dhamme dukkham viharanti,² savighātam saupāyāsam sapariḷāham, kāyassa bheda param-maraṇā duggati³ pātikaṅkhā. Te bhikkhave sattā aperihiṇā⁴ ye ariyāya paññāya aperihiṇā: te diṭṭhe ceva⁵ dhamme sukham viharanti, avighātam anupāyāsam aperiḷāham, kāyassa⁵ bheda param-maraṇā sugati⁶ pātikaṅkhā ti. Etam-attham bhagavā avoca, tatthetam iti vuccati:⁵

Paññāya pariḷāṇena⁷
passa lokam sadevakam |
nivittham nāmarūpasmim
idam saccan-ti⁸ maññati ||

Paññā hi seṭṭhā⁹ lokasmim
yāyam nibbedhagāmini¹⁰ |
yā ca sammā¹¹ pajānāti
jātibhavaparikkhayaṃ ||

Tesam devā¹² manussā ca¹³
sambuddhānam satimatam¹⁴ |

¹ diṭṭheva, M.; cp. *sutt.* 29.

² B. *adds* ca.

³ oṭim, B.; suggati, D. E.

⁴ parihiṇā, B.

⁵ kāyassa . . . vuccati *om.* D. E.

⁶ suggatim, B.

⁷ parihiṇena, C.; oḥinena, P. Pa.

⁸ vuccanti, C.

⁹ seṭṭha, C.; seṭṭham, B.

¹⁰ oī, D. E. M.; oī, B. C. P. Pa.

¹¹ I follow M. and A.; M. has yāya sammā; A. has yā ca and sammā aviparitam jānāti; C. has yā ca yasmā; the other MSS. have sā ca yasmā.

¹² deva, D. E. Pa. ¹³ vā, B.; vi, P.; manussānañca, Pa.

¹⁴ satī, B. P. Pa.

pihayanti supaññānaṃ ¹
sarīrantimadhārīnaṃ-ti ²||

Ayam-pi attho vutto bhagavata iti me sutan-ti|| 4 ||

42. (Duk. II. 5) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Dvo-me bhikkhave sukka d h a m m ā lokam pārenti. Katame dve ³? Hiri ca ottappañca. Ime ce-4 bhikkhave dve ⁵ sukkā dhammā lokam na pāleyyuṃ, nayidha ⁶ paññāyetha mātā ti ⁷ vā mātuceha ti vā matulānīti vā ācariyabhariyā ti vā garūṇaṃ ⁸ dārā ti vā, ⁹ sambhodaṃ loko agamissa ¹⁰ yathā ajelakā ¹¹ kukkutasūkaiā ¹² Yasmā ca ¹³ kho bhikkhave ime dve sukkā dhammā lokam pārenti, tasmā paññāyati ¹⁴ mātā ti vā mātucehā ti vā matulānīti vā ācariyabhariyā ti vā garūṇaṃ ¹⁵ dārā ti vā ti. Etam-atthaṃ bhagavā avoca, tatthetaṃ iti vuccati:

Yesaṃ ce ¹⁶ hiriottappaṃ
sabbhāṇeṇa vijjati |
vokkantā ¹⁷ sukkamulā to
jālinaraṃagaminā||

Yesañca ¹⁸ hiriottappaṃ
saddā sammā ¹⁹ upatthita |

¹ pihayanti supaññānaṃ, D. E.; all other MSS., including A, have pihanti hāsapaññānaṃ; A. explains . . . nibbāna-sacchikiriya hāsaveadatutthipāmojjabahuḷataya hāsapaññānaṃ; pihantiḥ seems to be an old corruption of pihayanti.

² sariyantimasariranti, B.; A. has antimasariradharinānaṃ. ³ C. adds dhamme.

⁴ ce, B. Pa.; so, P.; dvo, C. M.; om. D. E.

⁵ Om M. ⁶ na idha, D. E. ⁷ gaurāṇaṃ, P. Pa.

⁸ vā ti, C. ⁹ agamissa, D. E. M.; āgamiṣṣati, B. C. P. Pa.

¹⁰ yathājelakā, B.; yathā ajelakā, C. D. E.

¹¹ sona, C.; ṇ, D. E. P. Pa.; soṇṇ vā, B.; sigala, E. Pa.

¹² Om. C. ¹³ saññā, C.; paññāyetha, D. E. ¹⁴ so, C.

¹⁵ vokkantam, P.; vokkamanti, Pa.

¹⁶ oco M.

¹⁷ dhammā, C. P. Pa.

virūḥabrahmacariyā

te santo khīṇapunabbhavā ti¹ ||

Ayam-pi attho vutto bhagavatī iti me sutan-ti || 5 ||

43. (Duk. II. 6) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Atthi bhikkhave a j ā t a m abhūtam akatam asaṅkhatam. No ce tam bhikkhave abhavissa² ajātam abhūtam akatam asaṅkhatam, nayidha jātassa³ bhūtassa katassa saṅkhatassa nissaranam paññāyetha. Yasmā ca kho bhikkhave atthi ajātam abhūtam akatam asaṅkhatam, tasmā jātassa bhūtassa katassa saṅkhatassa nissaranam paññāyethā-ti.⁴ Etam-attham bhagavā avoca, tatthetam iti vuccati :

Jātam bhūtam samuppannam
katam -v- -khatam -a- -lā- -v- -v- -v- 5 |
jarāmaṇasaṅkhatam
rogaṇīlam⁶ pabhaṅgaṇam |
āhāranettippabhavam⁷
nālam tad-abhinanditum ||

Tassa nissaranam santam
atakkāvacaram⁸ dhuvam⁹ |
ajātam asamuppannam
asokam virajam padam¹⁰ |

¹ This is the reading of A and of D. E. P. Pa. (khaṇa°, D. E.); B. C. M. have tesam khīṇā punabbhavā ti.

² abhavissā, B.

³ nayidhammajātassa, D. E.

⁴ paññāyatīti, M.

⁵ andhuvam, C.; adhuvam, B.

⁶ °nīlam, M.; °nidam, C.; °niddam, P. Pa. and A.; °niddham, B.; vogaṇīdam, D. E. (also the preceding words are corrupt in D. E.); A. has akkhirogādīnam anekesam rogādīnam pulavakan-ti (sic!) rogaṇīda (sic!) ; cp. Dh. p. gāth., 148; Child. Dict s. v. niddham.

⁷ āhārenetti°, C.; āhārenetthi°, B.; āhāranettippabhavanam, D. E.

⁸ atakkaraṇam, C.

⁹ param, D. E.

¹⁰ pajam, C.

nirodho dukkhadhammānam

saṅkharūpasāno sukho ti |

Ayam-pi attho vutto bhagavata iti me sutan-ta | 6 ||

44. (Duk. II 7) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Dve-ma bhikkhave nibbāna-dhātuyo. Katamā dve? Saupādisesā ca¹ nibbānadhātu anupādisesā ca² nibbānadhātu. Katamā? bhikkhave saupādisesā nibbānadhātu? Idha bhikkhave bhikkhu araham hoti khināsavo vusitavā katakamanīyo ohitabharo anupattasaddattho³ parikkhīnabhavasamyojano⁴ sammadaññāvimutto⁵ Tassa tūthanteva pañcendriyāni yesaṇ avighātattā⁶ manāpāmanāpam paccanubhoti, sukhaduk-kham pa⁷ sa⁸ veyyati⁹ Tassa yo⁸ āgakkhayo dosakkhayo mohakkhayo, ayaṇi vuccati bhikkhave saupādisesā nibbānadhātu. Katamā ca bhikkhave anupādisesā nibbānadhātu? Idha bhikkhave bhikkhu araham hoti khināsavo vusitavā katakamanīyo ohitabharo anupattasaddattho⁹ parikkhīnabhavasamyojano sammadaññāvimutto. Tassa idheva bhikkhave sabbavedayitāni¹⁰ anabhinanditāni¹¹ cūti-bhaviṣṣanti,¹² ayam vuccati bhikkhave anupādisesā nibbānadhātu. Imā kho bhikkhave dve nibbānadhātuyo ta. Etam-attham bhagavā¹³ tatthetam iti vuccati.

Dve imā¹² eakkhumatā pakasitā
nibbānadhātu¹³ anassitena tadina |
ekā hi dhātu¹⁴ idha dūtthadhammika
saupādisesā bhavanettisaṅkhaya |

¹ Om. D. E. Pa. ² Om. D. E. ³ B. M. add ca.

⁴ padattho B. ⁵ saññā B. C. M.

⁶ tthā C. P., avigata, P. Pa.

⁷ vyāti, D. E., vōdeti, M. Aa

⁸ yo C. M. P. (Pa. has veyyakkhaya) and A ; kho, B ;
om. D. E. ⁹ padattho, B.

¹⁰ devayitāni (without sabbha), B

¹¹ sūti, D. E.

¹² dve imā, M., dve ma, B. C. P. Pa. ; dvenā, D. E.

¹³ oū, M ; ou, the other MSS.

¹⁴ ou, M.

anupādisesī pana samparāyikā ¹
yamhi nirujjhantā bhavāni ² sabbaso ||

Ye etad-aññāya padam asaṅkhatam
vimuttacittā ³ bhavanettisaṅkhayā |
te ⁴ dhammasūādhigamā ⁵ khaye ratā ⁵
pahamsu ⁶ te sabbabhavāni tādino ti ||

Āyam-pi attho vutto bhagavatā iti me sutan-ti || 7 ||

45. (Duk. II. 8) Vuttam hetam bhagavatā vuttam-ara-
hatā ti me sutam. Paṭisallānārāmā bhikkhave
vihāratha paṭisallānaratā, ⁷ ajjhataṃ cetosamatham-anu-
yuttā ⁸ anirākatajjhānā ⁹ vipassanāya samannāgatā brū-
hetā ¹⁰ suññāgārānam. ¹¹ Paṭisallānārāmānam bhikkhave
viharatam ¹² paṭisallānaratānam ajjhataṃ cetosamatham-
anuyuttānam anirākatajjhānānam ¹³ vipassanāya samannā-
gatānam brūhetānam ¹⁴ suññāgārānam dvinnam phalānam
aññataṃ phalam pātikaṅkham, diṭṭhe-va ¹⁵ dhamme
aññā, satī vā upādisese ¹⁶ anāgāmitā ti. Etam-attham
bhagavā avoca, tatthetaṃ iti vuccati :

Ye santacittā nipakā
satimanto ca jhāyino |

¹ oāyikamhi, D. E.

² kavāni, C.

³ vimutta°, M. A. ; vimutti°, the other MSS. ⁴ ete, C.

⁵ The correct reading only in M. and A. ; dhamma, B. C.
Pa. ; °sārādhigamakkhaye, Pa. ; °cārādhigamakkh°, P. ;
°sārādhitamakkh°, D. E. ; °sārādhikammakkhareyatā, B. ;
sārādhikammakkhaye rathā, C.

⁶ pajahimsu, P. Pa.

⁷ °ratānam, C.

⁸ cet° anuy° aniyāgatamanuyuttā, Pa. ; anirāgamanu-
yuttā, C. ⁹ °jjhānānam, B. ; aniyākatajjhānā, C.

¹⁰ brūhetā, C. M. P. Pa. (for brūhetāro which occurs
several times in A.) ; brūhetānam, B. ; brūhitu, D. E.

¹¹ suññākarānam, C.

¹² viharatha, B. C.

¹³ ariyākata°, B. ; nirākata°, P. Pa. ¹⁴ brūhetā, P. Pa.

¹⁵ ceva, B.

¹⁶ °cārādhigamakkh°, P. Pa.

sammā dhammaṃ vipassanti
kāmesu anapekkhino ¹ ||

Appamadarata santā
pamādo bhavadāmino |
abhabba parihaṇaya
nibbānasseva santiko ti || ²

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 8 ||

46. (Duk. II. 9) Vuttaṃ hetam bhagavata vuttam-ara-hatā ti me sutam. Sikkhānisamaṃsa bhikkhave viharatha, paññuttarā vimuttisaraṃ satādhipateyyā. Sikkhānisamsānaṃ bhikkhave viharataṃ paññuttaraṇaṃ vimuttisārānaṃ ⁴ satādhipateyyānaṃ dvinnam phalānaṃ aññataram phalaṃ pātikaṅkham : diṭṭhe-va dhanuṃ aññā, satī vā upādiseso ⁵ anagāmitā ti. Etam-atthaṃ bhagavā avoca, tatthetam itī vuccati :

Paripunnasekham apahānadhammaṃ ⁶
paññuttaraṃ jātikhayaṃ ⁷ odassinaṃ ⁸
tam ⁹ vo munin ¹⁰ antinadhadhamin ¹¹
mānaṃjahaṃ ¹² bruni jāva paṇaṃ || ¹³

Tasmā sadā ¹⁴ jhanarata samahita

¹ anup°, B. ; anipekkhano, D. E.

² The second gāthā, with slight variations, occurs also
Dhp. gāth. 32. ³ vimuttihara, B. ; vyara, C.

⁴ oharānaṃ, B. ; C. has vinnāsaṃ satādhipateyyā. ⁵ oessa, B.

⁶ apahāna°, M. P. ; appahāna°, A. ; asahana°, D. E. ;
pahāna°, B. C. ; A. has pahānadhammo kuppallhammo . . .
akuppadhammo appahānadhammo ; the metre is in favour of
apahāna°, see also jātikhaya° in the same verse.

⁷ odassin, M. ; oi, the other MSS. ; dassitaṃ | vo, B. ;
dassitaṃ sa vo, C. ⁸ munin, M. ; oi the other MSS.

⁹ odhānin, M. ; oi the other MSS.

¹⁰ otaham, D. E. ; mānaṃjahaṃ, P. Pa.

¹¹ ogam, D. E. The last two padas occur also in sutta 38.

¹² tasmā ratā jh°, D. E. , sadā jh°, B.

ātāpino jātikhayantadassino |
 māraṃ sasenam abhūyha¹ bhikkhavo²
 bhavatha³ jātimaraṇassa pāragā ti||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 9 ||

47. (Duk. II. 10) Vuttaṃ hetam bhagavatā vuttam-arahatā ti me sutam. Jāgaro cassa⁴ bhikkhave bhikkhu vihareyya sato⁵ sampajāno samāhito pamudito⁶ vippassanno⁷ ca tattha kālavipassī⁸ ca kusalesu dhammesu. Jāgarassa bhikkhave bhikkhuno viharato satassa sampajānassa samāhitassa pamuditassa⁹ vippassannassa¹⁰ tattha kālavipassino kusalesu dhammesu dvynnam phalaṇam aññataram phalaṃ pātikaṅkham : diṭṭhe-va dhamme aññā, sati vā upādisese¹¹ anāgāmitā ti. Etam-attham bhagavā avoca, tatthetam iti vuccati :

Jāgarantā supāth-etam¹²
 ye suttā te pabujjhatha¹³ |
 suttā¹⁴ jāgāyitaṃ seyyo¹⁵
 natthi jāgarato bhayaṃ||

¹ bhūyha, B. P.

² oye, D. E. Pa.

³ bhavatha, B. D. E. and A.; avatha, P. Pa.; bhavetha, C.; bhavatta, M.; bhavetha *would suit the metre*.

⁴ cassa, B. M. P. and A (casaddo sampiṇḍanatto . . . assā-ti siyā bhaveyya), casatassa, C. Pa.; passa, D. E. A mentions as another reading Jāgaro va bhikkhu vihareyyā-ti, which is in strict accordance with the following Jāgarassa . . . viharato; after vippassanno A has . . . assā-tisambandho vihareyyā-ti vā.

⁵ yato, C. ⁶ ca mudito, B.; samudito pāmojjabahulo, A.

⁷ vipassanno, C.; vipassano, D. E. ⁸ kāyavipassī, B. Pa.

⁹ samuditassa, C.; mūdītāya, B

¹⁰ vipassannassa, C., vipassanassa, D. E. ¹¹ oēsā, B

¹² supāyesam, B.; jāgarante sukāyctam, C.

¹³ te pab°, M. P. Pa., and Aa; te ca b°, D. E.; te samb°, B. C. (C. om. te). ¹⁴ suttā, B. C.

¹⁵ jāgaratasseyyo; D. E.; jāgāyitaṃ, P. Pa.

Yo jāgāro ca satimā sampajāno
 sannāhito mudito ¹ vippassāmo ² ca ³ |
 kūlona so sammā dhammaṃ parivīmaṃsamano ⁴
 ekodibhūto ⁵ vihaṇe taṃsaṃ so ||

Tasmā havo jāgariyaṃ bhajettha
 ātāpi ⁶ bhikkhu nīpako jhamaḷābhī ⁷ |
 samyojanaṃ jātijaraya chetvā
 idheva sambodhim ⁸ anuttaram phuse ti ||

Ayam-pi attho vutto bh. ca. v. 17 iti me sutam-ti. || 10 ||

48. (Duk. 41. 11) Vuttam hotam bhagavatā vuttam-
 arahatā ti me sutam. Dve-me bhikkhave apāyikā ⁹
 neṇayikā idam-appahāya ¹⁰ Katame dve? Yo abrahma-
 cārī ¹¹ brahmācārī ¹² patiṇṇo, yo ca paripuṇṇaṃ parisuddhaṃ
 brahmācariyaṃ caṇṭhaṃ amulakena abrahmācariyena
 anaddhamseti Ime kho bhikkhave dve ¹³ apavāka ¹⁴ neṇayikā
 idam-appahāyā ¹⁵-ti. Etam-atthaṃ bhagava avoca, tatthe-
 tam iti vuccati :

Abhūtavadi nirayaṃ upeti
 yo vapi ¹⁶ katva na karomi caha ¹⁷ |

¹ mudita, P ; om. Pa.

² vippasso, Pa. ; avippasso, P. ; vipasso, C. ; vipassī, D. E.

³ ca om. D. E.

⁴ paṇissamaṃso, C.

⁵ ekodho, B. C ; ekova, D. E. — *The metre of the second gāthā is irregular ; I follow M. ; B. marks 'Yo jāgāro . . . dhammaṃ as four anuṣṭubh padas, the other MSS. have no punctuation.*

⁶ oi all MSS.

⁷ oi, D. M. ; oi, the other MSS.

⁸ bodhi, B

⁹ āpāyikā, M.

¹⁰ idappo, D. E. ; idhamappo, B.

¹¹ oi, P. Pa. ; om. B. C.

¹² oi, M. ; oi, B. C. P. Pa ; om. D. E.

¹³ Om. C. — *The following three gāthās occur also Dh. p. gath. 306-308.*

¹⁴ capi, P. Pa.

¹⁵ na karomi caha, M. ; na karomī cahaṃ, P. Pa ; vāha, D. E. ; karomī (without na) tiha, C. ; na karomī hi aha, B. ; A. *has* yo va paṇa papakammam katva naḥaṃ etaṃ karomīti āha See Pausboll, Dh. p. 391.

ubho pi te pecca¹ samā bhavanti
 nihīnakammā mañujā parattha¹

kāsāvakaṇṭhā bahavo
 pāpadhammā asaṇṇatā |
 pāpā pāpehi kammehi
 nirayan-te upapajjare||

Seyyo ayogulo² bhutto
 tatto³ aggisikhūpamo |
 yañce⁴ bhuñjeyya dussilo
 ratṭhapindaṃ asaṇṇato ti||

Ayam-pi attho vutto bhagavatā iti me sutan-ti.

49. (Duk. II. 12) Vuttam hetam bhagavatā vuttam-
 arahatā ti me sutam. Dvīhi bhikkhave diṭṭhi-gatehi
 pariyuṭṭhitā devamanussā oliyanti⁵ eke atidhāvanti⁶ eke⁶
 cakkhumanto ca⁶ passanti Kathaṇca bhikkhave oliyanti⁷
 eke? Bhavārāmā⁸ bhikkhave devamanussā bhavaratā
 bhavasammuditā⁹, tesam bhavanirodhāya dhamme desiya-
 māne cittaṃ¹⁰ na¹⁰ pakkhandati¹¹ na pasīdati¹² na santiṭ-
 ṭhati nādhimuccati,¹³ evam kho bhikkhave oliyanti¹⁴ eke.
 Kathaṇca bhikkhave atidhāvanti¹⁵ eke? Bhaveneva kho pa-
 neke aṭṭhiyamānā¹⁶ harāyamānā¹⁷ jigucchamānā¹⁸ vibhavam

¹ pacca, B. C. P. Pa. ² ogulo, D. E.; ayyogulho, B.

³ attho, C. ⁴ yañca, C — *The last gāthā occurs also sutt. 91.*

⁵ oliyo, E. Aa. ⁶ om. D. E ⁷ oliyo, C. E

⁸ bhavarāmā, B. D. E. M ⁹ samuditā, B.

¹⁰ na cittaṃ, M. ¹¹ ondhati, C. Aa

¹² na sampasīdati, D. E., nappasidetī, Pa.; om. C.

¹³ muñcati, B. P. Pa.

¹⁴ oliyo, E. — *In Pa. a large piece is left out here (from
 kho bhikkhave to arūpadhātu in sutt. 51).*

¹⁵ abhibhavanti, B.

¹⁶ For aṭṭhiyati see *Journ. P. T. S.*, 1886, p. 104, atthiya-
 mānā ti (*sic!*) . . . pīliyamānā, A

¹⁷ A explains harāyo by lajjamānā

¹⁸ jikuccho, B., jikuccho, P, jigucchayamānā, D. E

saṃvejaññiyena (37) te dasa¹||
 vitakkā² (38) desanā (39) vijjā³ (40)
 paññā (41) dhammena (42) pañcamam |
 ajātaṃ (43) dhātu (44) sallānaṃ (45)
 sikkhā (46) jāgariyena ca (47) |
 apāya (48) diṭṭhiyā ceva (49)
 bāvisati pakāsītā ti||

[Tikanipāto.]

50. (Tik. I. 1) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Tīni⁴-māni bhikkhave akusalamūlāni. Katamāni tīni⁴? Lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ, imāni kho bhikkhave tīni⁵ akusalamūlāni. Etam-atthaṃ bhagavā avoca, tatthetaṃ iti vuccati :⁶

Lobho doso ca moho ca
 purisam⁷ pāpacetasam |
 himsanti attasambhūtā⁸
 tacasāram va samphalan⁹-ti||

Ayam-pi attho vutto bhagavatā iti me sutan-ti||1||⁶

51. (Tik. I. 2) ¹⁰Vuttam hetam bhagavatā vuttam-arahatā ti me suttaṃ. Tisso imā bhikkhave dhātuyo. Katamā tisso? Rūpadhātu arūpadhātu nirodhadhātu, imā¹¹ kho bhikkhave tisso dhātuyo ti. Etam-atthaṃ bhagavā avoca, tatthetaṃ iti vuccati :

Rūpadhātupariññāya
 arūpesu asaṃhūtā |

¹ terasa, B. Ć. P. ² vitakka, D. E. ³ visajjā, B.

⁴ tīni, C. E. ⁵ tīni, E.

⁶ *The formulas Etam-atthaṃ and Ayam-pi only in M. ; D. E. has —pe— The same gāthā occurs in the Kosala-saṃyutta I. 2 (ed. Feer p. 70) and III. 3 (ibid. p. 98).*

⁷ pūrisam, B.

⁸ atthasambh°, B.

⁹ samphalan-ti, E. M. and Kos.-s., saphalo, B. D. P. ; sabalan-ti, C.

¹⁰ *The formulas Vuttam hetam, Etam-atthaṃ, Ayam-pi only in M.*

¹¹ ime, B. C

nūodhe ve vinuuecanti ¹
te janā maceghayino ²||

Kayena amatam dhatum
phassayitvā ³ nirūpadhimp ⁴ |
upadhippatmissaggam ⁵
sacehakatvā ⁶ anāsavo |
deseti sammāsambuddho
asokam vñajam padan-ti||

Ayam-pi attho vutto bhagavatā iti me sutan-ti|| 2

52 (Tik - 1 3) Vuttam hetam bhagavatā vuttam-arabatā
ti me sutam. Tisso imā bhikkhave vedanā. Katamā ⁷
tisso? Sukhā ⁸ vedanā dukkhā ⁹ vedanā adukkhamasukhā ¹⁰
vedanā Imā kho bhikkhave tisso vedanā ti Etam-attham
bhagavā avoca, tattthetam iti vuccati:

Samāhito sampajāno
sato buddhassa savako |
vedana ca pajānati
vedanānañca sambhavam||

yattā ¹¹ cetā ¹² nirujjhanti
maggāñca khayagūminam |
vedanamam khaya bhikkhu
nīchāto ¹³ parinibbuto ti||

Ayam-pi attho vutto bhagavatā iti me sutan-ti|| 3 ||

¹ vinuuecanti, B.

² mhayino ti, B. C.

³ phassayitvā, P.; phuss°, B, and Aa.; plusayitvā, M.;
pass°, C. D. E. ⁴ nirūpadhim, D. E. M.; odhi, B. C. P. Pa.

⁵ upadhipp°, M.; the other MSS. only one p; D. E. omit
upadhi

⁶ okatvāna, B.; aculetvā, Pa. The same gāthās in sutt. 78.

⁷ Katamo, C.

⁸ sukha, B. D. E. P. Pa.

⁹ dukkha, B. D. E. P., om. Pa.

¹⁰ okha, Pa.

¹¹ yatta, B. Pa.

¹² citta, C.

¹³ nujhāto, C, for nīchāto (i.e. nittanho, A.) cp. chāto
"huny y" in Child's Dict. For the same gāthās cp. sutt. 54 and

51. (Tik. I. 5) Vuttam hetam bhagavatā vuttam-araha-
tā ti me sutam. Tisso ima bhikkhave osana. Katamā
tisso? Kāmesanā bhavesanā brahmacariyesanā, imā kho
bhikkhave tisso esanā ti. Etam-attham bhagavā avoca,
tattHetam iti vuccati:

Samāhito sampaj mo
sato buddhassa sāvako |
osana ca pajānati
osanānañca sambhavam¹,

yattha² cetā vinuḍḍhanti³
maggāñca khavāḍḍhivam
esanānam khayā bhikkhu
nicchato⁴ parimibbuto ti⁵||

Ayam-pi attho vutto bhagavata iti me sutam-ti⁶, 5 ||

55. (Tik. I. 6) Vuttam hetam bhagavatā vuttam-araha-
tā ti me sutam. Tisso ima bhikkhave osana. Katamā
tisso? Kāmesanā bhavesana brahmacariyesana,⁷ ima kho
bhikkhave tisso esana ti. Etam-attham bhagavā avoca,
tattHetam iti vuccati:

Kāmesanā bhavesana
brahmacariyesana saba |
itisaccaparamaso⁸
dūḍḍhitaṇṇa⁹ samussaya¹⁰ ||

Sabbhagavā attassa¹¹
tanhakkhaya vimuttino¹²

¹ yassa, D. E.

² niḍḍhito, C.; nicchato ca, D. E. For the same gāthas
cp. sutt. 52 and 56.

³ osana saba, B. (as in the first gāthā).

⁴ osaccam, D. E. P. Pa.

⁵ B. C. add ca.

⁶ samussana, B. C.

⁷ ottāva, C.

⁸ vimuttino, D. E. P. Pa.; vimuttito (sic!) anahato, A.;

⁹ vimuttitya, B. C. M (tanhakkhara, R.).

esanā paṭinissatṭhā ¹
 ditṭhitthānā ² samūhatā ³ |
 esanānaṃ khayā bhikkhu
 nirāso ⁴ akatthamkathī ⁵ ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 6 ||

56. (Tik. I. 7) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Tayo me bhikkhave ā s a v ā. Katame tayo ? Kāmāsavo bhavāsavo avijjāsavo, ime kho bhikkhave tayo āsavā ti. Etam-attham bhagavā avoca, tatthetam iti vuccati :

Samāhito sampajāno
 sato buddhassa ⁶ sāvaako ⁶ |
 āsave ca ⁷ pajānāti
 āsavānañca ⁸ sambhavam ||

yattha cetā nirujjhanti
 maggañca ⁹ khayagāminam |
 āsavānaṃ khayā bhikkhu
 nicchāto ¹⁰ parinibbuto ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 7 ||

57. (Tik. I. 8) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Tayo me bhikkhave ā s a v ā. Katame tayo ? Kāmāsavo bhavāsavo avijjāsavo, ime kho bhikkhave tayo āsavā ti. Etam-attham bhagavā avoca, tatthetam iti vuccati :

Yassa kāmāsavo khīṇo

¹ °nissaggā, C. ; °nisaggā, P. Pa ² ditṭthesanā, B. M.

³ samuhitā, B.

⁴ nivāso, D. E.

⁵ akatthamkathī, B. C. E. M. ; °kati, P.

⁶ sambuddhasāvako, C ⁷ ce, C. Pa. ⁸ āsavānasa, C.

⁹ maggañcassa, Pa.

¹⁰ nijjhāto, C. For the same gāthās cp. sutt. 52 and 54.

avijjā ca ¹ virājitā |
 bhavasavo ² parikkhmo
 vippamutto nirupadhi ³ |
 dhāreti ⁴ antimaṃ dehaṃ
 jetvā māraṃ savahanam-ti||

Ayam-pi attho vutto bhagavatā iti me sutam-ti|| 8 ||

58. (Tik. I. 9) Vuttam hetam bhagavata vuttam-arahatā ti me sutam. Tisso imā bhikkhave taṇhā. Katamā, tisso? Kāmatanṇhā bhavatāṇhā vibhavatanṇhā, imā ⁵ kho bhikkhave tisso taṇhā ti. ⁶ Etam-attham bhagavā avoca, tatthetam itī vuccati:

Tanbhāyogena saṃyuttā
 rattacittā bhavābhavo |
 te yogayuttā mārassa
 ayogakkhemmo ⁷ jama |
 satta gacchanti saṃsāram
 jātimaranagāmino ||

Ye ca taṇhaṃ pahantvāna ⁸
 vitatanṇa ⁹ bhavābhavo |
 te ca ¹⁰ pāragata ¹¹ loka
 ye paṭṭā ¹² asavakkhavan-ti||

Ayam-pi attho vutto bhagavatā iti me sutam-ti|| 9 ||

59. (Tik. I. 10) Vuttam hetam bhagavata vuttam-arahatā ti me sutam. Tīhi bhikkhave dhammehi sammānāgato

¹ va, P.; om. Pa.

² bhavābhavo, D. E.

³ nirupadhi, B. C. D. E. M.; niruppadhi, Pa.; niyup-padhi, P.

⁴ dhārenti, B. ⁵ imā . . . taṇhā ti om. B. C. P. Pa.

⁶ kkhemiyo, C.; kkhemayo, B.

⁷ pahantāna, M. P.; pahantvāna, D. E.

⁸ vitatanṇa bhavo, D. E. P. Pa.; nittanṇa ca bhavo, C.; nitanṇa, B. M.

⁹ to vo, D. E. P. Pa.

¹⁰ pāragatā, B.; pāragatā, D. E. ¹¹ sattā, B. C. Pa.

bhikkhu atikkamma¹ mārādheyyaṃ ādicco va virocatī. Katamehi tihi? Idha bhikkhave bhikkhu asekhena² silakkhandhena samannāgato hoti, asekhena² samādhik-khandhena samannāgato hoti, asekhena² paññakkhandhena³ samannāgato hoti, imehi kho bhikkhave tihi dhammehi samannāgato bhikkhu atikkamma⁴ mārādheyyaṃ ādicco va⁵ virocatitī. Etam-attham bhagavā avoca, tatthetam iti vuccatī :

Sīlam samādhi paññā ca
yassa ete subhāvitā⁶ |
atikkamma⁷ mārādheyyaṃ
ādicco va virocatitī||

Ayam-pi attho vutto bhagavatā iti me sutan-ti⁸ || 10 ||

Vaggo pathamo.

Uddānam.

Mūladhātu⁹ (50, 51) atha vedanā duve (52, 53)
esanā ca¹⁰ duve (54, 55) āsavā¹¹ duve (56, 57) |
tanhātu ca (58) atha mārādheyyato¹² (59)
vaggam-āhu pathamantimuttaman-ti¹³||

60. (Tik. II. 1) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Tiṇi-māni¹⁴ bhikkhave puñña-kiriya-vatthūni.¹⁵ Katamāni tiṇi? Dānamayaṃ puññakiriya-vatthu¹⁵ sīlamayaṃ puññakiriya-vatthu¹⁵ bhāvanāmayam puññakiriya-vatthu,¹⁵ imāni kho bhikkhave tiṇi puññakiriya-vatthūnīti.¹⁵ Etam-attham bhagavā avoca, tatthetam iti vuccatī :

¹ atikkama, P. Pa.

² asekkhena, D. E.

³ paññakkh^o, D. E. ⁴ atikkama, B. P. Pa. ⁵ ca va, B.

⁶ sabh^o, D. E. ; subhāsītā, C. ⁷ atikkama, P. Pa.

⁸ Ayam-pi^o only in M. ⁹ mūladhātū, P. ; om. Pa.

¹⁰ ca om. D. E. ¹¹ āsavā ca, B.

¹² mārādheyyo, C. ; raveyyato, D. E.

¹³ uttaman-ti, M. ; the other MSS. omit ti ; pathamanta-muttaman, D. E.

¹⁴ māni om. B.

¹⁵ °kriyā^o, D. E. ; °kriya, M.

Puññam-eva so sikkheyya ¹
 āyataggaṃ sukhindriyaṃ ² |
 dānañca samacariyañca
 mettācittañca bhāvaye||

Ete dhamme bhāvayitva
 tayo sukkhasamuddaye ³ |
 abyāpajjhaṃ sukhāṃ lokāṃ
 paṇḍito upapajjati ⁴ ||

Ayam-pi attho vutto bhagavata iti me sutam-ti|| 1 ||

61. (Tik. II. 2) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Tini-māni bhikkhave eka k k h u n i. Katamāni tīni? Mamsacakkhu dibbacakkhu paññācakkhu, imāni kho bhikkhave tīni cakkhūnīti. Etam-attham bhagavā avoca, tatthetam iti vuccati : ⁵

Mamsacakkhu dibbacakkhu ⁶
 paññācakkhu ⁶ anuttaraṃ |
 etam tīni cakkhūni
 akkhasi purisuttamo ⁷ ||

Mamsacakkhussa ⁸ uppādo
 maggo dibbassa cakkhuno |
 yato ñānam ⁹ udapādi
 paññācakkhu ¹⁰ anuttaraṃ |
 yassa cakkhussa paṭilabhā
 sabbadukkhā pamuccatīti.

Ayam-pi attho vutto bhagavatā iti me sutam-ti ¹¹ || 2 ||

¹ bhāveyya, C. Pa. (P. has sikkheyya).

² sukhundriyaṃ, D. E.

³ °samuddaye, D. E. M.; °samudaye, P. Pa.; sukhadukkhindriyo, C.; °dukkhundriyo, B.

⁴ upapaccatīti, B.; upajjhagāti, Pa. The same gāthās occur in sutt. 22.

⁵ Etam . . . vuccati om. B. C. Pa. ⁶ °cakkhuṃ, P. Pa.

⁷ pū°, B.

⁸ °cakkhuñca, C.

⁹ yato ca, B.; sato ca, C.; yato ca ñānam, Pa.; yato saññānam, P. ¹⁰ °cakkhuṃ, B. C. ¹¹ Ayam-pi° only in M.

62. (Tik. II. 3) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Tīṇi-māni bhikkhave indriyāni. Katamāni¹ tīni? Anaññātāññassāmitindriyam² aññindriyam aññātā-vindriyam, imāni kho bhikkhave tīni indriyāni. Etam-attham bhagavā avoca, tatthetam iti vuccati :

Sekhassa³ sikkhamānassa
 uṇṇam iggāmi⁴ sūtiṇo |
 khayasmim paṭhamam ñāṇam
 tato aññā anantarā⁵ ||

Tato aññā⁶-vimuttassa
 ñāṇam ve⁷ hoti tādino |
 akuppā me⁸ vimuttitī
 bhavasamyojanakkhayā⁹ ||

Sa ve¹⁰ indriyasampanno
 santo santipade rato |
 dhāretī antimam deham
 jetvā mārām savāhanan-ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 3 ||

63. (Tik. II. 4) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Tayo me bhikkhave addhā. Katame tayo? Atīto addhā anāgato addhā paccuppanno addhā, ime kho bhikkhave tayo addhā ti. Etam-attham bhagavā avoca, tatthetam iti vuccati :

Akkheyyasaññino sattā
 akkheyyasmim patitthitā |

¹ katamā, B

² mitindriyam *all MSS.*, aññātāññassāmitindriyam, C.

³ sekkhassa, D. E.

⁴ yānam, D. E.

⁵ antarā, P.; anuttarā, B. C.

⁶ puññā, B.

⁷ ce, B. C. M.

⁸ me *om.* D. E.

⁹ B. C. *add ti. See Aṅgutt.* III. 84 *and sutt.* 102.

¹⁰ sa ve, M; tave, D. E.; sace, B. C. P. Pa. Aa.

akkheyyam aparimūḥaya¹
yogam-āyanti macecuno||

Akkheyyaṇca parimūḥaya
akkhātaraṃ² na maññati³ |
phuṭṭho vimokkho manasa
santipadam-anuttaram ||⁴

Sa ve⁵ akkheyyasaṃpanno
santo santipade rato |
saṅkhaya⁶ sevi dhammaṭṭho
saṅkham⁷ nopeti⁸ vedagū-ti||

Ayam-pi attho vutto bhagavatā iti me sutan-ti, 4 ||

64. (Tik II 5) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Tiṇi-mani bhikkhave dūccaritāni. Katamāni tiṇi? Kāyadūccaritam vacidūccaritam manodūccaritam, imāni kho bhikkhave tiṇidūccaritāni. Eṭam-attham bhagavā avoca, tatthetam iti vuccati:

Kāyadūccaritam katva
vacidūccaritāni ca |
manodūccaritam katva
yañcaññam⁹ dosasaññitam¹⁰ ||

¹ appari°, D. E.; akkheyyaṇca pari°, C. Pa.

² akkhātānam, C. M.; akkhābhāsam, Pa.; akkhātānam, B. D. E. P.

³ maññasi, B.; maññati, D. E.

⁴ These first two gāthās occur also in the *Saṃyutta-Nikāya* (ed. Feer) I. 2, 18, differing only in the last two pādas of the second gāthā.

⁵ sa ve by conjecture, see *sutt.* 62; the MSS. have *sacco*; *acce*, C.

⁶ saṅkhāra, B.

⁷ sakhyam, B.; samkhyā, C. ⁸ na upeti, D. E. P. Pa.

⁹ yañcayam D. E.; yaṇa aññam, Pa.; yaṇa saññam, P.

¹⁰ °sañhitam, D.; °samhitam, E.

akatvā kusalam¹ kamman²
 katvānakusalam bahum |
 kāyassa bhedā duppañño
 nirayam so³ upapajjatīti³ ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 5 ||

65. (Tik. II. 6) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Tīni-māni bhikkhave su caritāni. Katamāni tīni? Kāyasucaritam vacīsucaritam manosucaritam, imāni kho⁴ bhikkhave⁴ tīni su caritānīti. Etam-attham bhagavā avoca, tatthetam iti vuccati :

Kāyaduccaritam⁵ hitvā⁶
 vacīduccaritāni⁵ ca |
 manoduccaritam⁵ hitvā⁷
 yañcaññam⁸ dosasaññitam⁹ ||

akatvākusalam¹⁰ kamman¹¹
 katvāna kusalam bahum |
 kāyassa bhedā sappañño
 saggam so upapajjatīti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 6 ||

66. (Tik. II. 7) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Tīni-māni bhikkhave so ceyyāni. Katamāni tīni? Kāyasocceyyam vacīsocceyyam manosoceyyam, imāni kho bhikkhave tīni so ceyyānīti. Etam-attham bhagavā avoca, tatthetam iti vuccati :

Kāyasucim¹² vacāsucim¹²
 cetosucim¹³-anāsavam |

¹ katvā akus°, Pa.

² dhammam, P.

³ sopapajjatīti, M.; cp. *sutt.* 33 and 65.

⁴ kh° bh°, om. B. D. E. Pa.

⁵ oducar°, P. Pa.

⁶ gahetvā, Pa.; katvā, C.

⁷ gahetvā, Pa.

⁸ yam saññam, P.

⁹ ośañhitam, D. E.

¹⁰ akatvā ak°, B. D. E. P. Pa.

¹¹ dhammam, B. C.

¹² °suci, B. M. P. Pa.; °suci, C. D. E.

¹³ °sucim, D. E.

āhu sabbapahāyaman-ti ¹

Ayam-pi attho vutto bhagavata iti me sutam-ti,

67 (Tik II 8) Vuttam hetam bhagavata vuttam-arahatā ti me sutam. Tīṇi-mam bhikkhave monēyyaṇi Kā-tamāni tīni? Kāvamoneyyam vacumoneyyam manomoneyyam, ināṇi kho bhikkhave tūṇi moneyyanti. Etam-attham bhagavā avoca, tathhetam iti vuccati: ²

• Kayamunim ³ vacumunim ⁴

manomunim-anasavam |

munimoneyyasampannam ⁵

āhu nīhātāpapakan-ti ⁶,

Ayam-pi attho vutto bhagavata iti me sutam-ti, 8 ⁷

68. (Tik II. 9) Vuttam hetam bhagavata vuttam-arahatā ti me sutam. Yassa kassaci bhikkhave rago appahino doso appahino mohō appahino, ayam vuccati bhikkhave bandho māraṣṣa,⁸ paṇimukkassa mārapāso,⁹ yathākāmakaramiyo ca¹⁰ pāpimato. Yassa kassaci bhikkhave rago pahino doso pahino mohō pahino, ayam vuccati bhikkhave abandho¹¹ māraṣṣa,¹² onimukkassa¹³ mārapāso, na¹⁴ yathākāmakaramiyo ca¹⁵ pāpimato ti. Etam-attham bhagavā avoca, tathhetam iti vuccati.

¹ opahinanananti, B, āhu sucisampāpananti, P Pa

² Etam-attham^o only in M, but —pe— in D. E.

³ omunim, D. E, omum, B. M. P Pa. (vacumum, P); munī, C.

⁴ manumoneyyasampanna, D. E.

⁵ nīhātā^o, M.; nīhana^o, Aa (atthāṅgamaggajalena sutūhu vikkhālitaṃ pajahitāpapamalaṃ, A.), nīdātā^o, P. Pa.; nīdita^o, C. B., but in B. corrected into nīhātā^o; nīdātā, D. E.

⁶ mārapāsassa, C. P. Pa.

⁷ abaddho māraṣṣa onimukkassa mārapāso, D. E. (the same words as in the second half of the sutta).

⁸ ca om M. ⁹ abaddho, D. E. ¹⁰ apāṇimukkassa, B.

¹¹ na om. D E.

¹² ca om. B. M.

Yassa rāgo ca doso ca
 aviṇṇa ca virāṇa |
 taṃ bhāvitattaññataram¹
 brahmabhūtaṃ tathāgataṃ |
 buddham verabhayātitaṃ
 āhu sabbapahāyinaṃ-ti||

Ayam-pi attho vutto bhagavatā iti me sutan-ti|| 9 ||

69. (Tik. II. 10) Vuttaṃ, hetam bhagavatā vuttam-arahatā ti me sutam. Yassa kassaci bhikkhave bhikkhussa vā bhikkhuniyā vā rāgo appahino doso appahino moho appahino, ayam vuccati bhikkhave na² atari³ samuddam saūmim⁴ savicim sāvattam⁵ sagaham sarakkhasam. Yassa kassaci bhikkhave bhikkhussa vā bhikkhuniyā vā rāgo pahino doso pahino moho pahino, ayam vuccati bhikkhave atari⁶ samuddam saūmim⁷ savicim⁸ sāvattam sagaham sarakkhasam, tinno pāragato⁹ thale tiṭṭhati brāhmaṇo¹⁰ ti. Etam-attham bhagavā avoca, tatthetam iti vuccati: ¹¹

Yassa rāgo ca doso ca

aviṇṇa ca virāṇa |

* so-mam¹² samuddam sagaham sarakkhasam

ūmibhayam¹³ duttaram¹⁴ -accatāri¹⁵ ||

¹ bhāvitattattha°, B.; cññatt°, P. Pa. ² na om. B. C. M., Aa.
³ ātari, B.; atirīti na tinno, A.; agāri, D. E.; apara, C.;
 atinno, M.

⁴ saūmim, M. C, saummim, P. B., (without m B. C.);
 om. D. E. Pa.

⁵ sāvajjam, D. E.

⁶ agāri, D. E., apara, C.

⁷ saūmim, M. C., saummim, P. Pa. B., (without m B. C.);
 sayumi, D. E. ⁸ om. D. E. ⁹ pāragato, C. D. E. P. Pa.

¹⁰ brahm°, B. P. Pa.

¹¹ Etam-attham° only in M.

¹² so-mam, M.; the other MSS. so imam.

¹³ ūmi°, B., vūmi°, D. E.; sūmi°, M.; saūmi°, C.;
 ummi°, P. Pa. Aa.

¹⁴ duttaram-acc°, M.; the other MSS. duttaram; duk-
 karam, B.

¹⁵ accatāri, M. P. Pa.; °tari, B.; accagāri, D. E.;
 atarīti, C.

saṅgātigo ¹ maccujaho ² nirupadhi ³
 pahāsi dukkhaṃ apurabblhavaya ⁴ |
 atthaṅgato so na samānam ⁵-eti
 amohayi ⁶ maccurūjan-ti brumti||

Āyam-pi attho vutto bhagavata itī me sutam-ti|| 10 ||

Dutiyo vaggo.

Uddānam.

Puññam ⁷ (60) cakkhu ⁸ (61) ath-indriyā ⁹ (62)
 addhā (63) caritam duve (64, 65) suci ¹⁰ (66) |
 muno ¹¹ (67) atha rāga ¹² duve (68, 69)
 puna vaggam-āhu dutiyam-uttaman-ti ¹³ |

70. (Tik. III. 1) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. D i t t h ā maya bhikkhave sattā kāyaduccaritena samannāgata vaciduccaritena samannagata manoduccaritena samannāgatā, ariyānaṃ upavudaka, micchaditthika micchādītthikammasamadāna, te kāyassa bheda parammarupā apāyaṃ duggatim ¹⁴ vinipātāṃ ¹⁵ niyāyaṃ ¹⁶ upapannā. ¹⁷ Tam kho pamaḥaṃ bhikkhave mūḍassa samānassa vā brāhmaṇassa ¹⁸ va sutva vadami: D i t t h ā maya bhikkhave sattā kāyaduccaritena samannāgatā vaciduccaritena saman-

¹ saṅgātiko, B.; saṅgāhiko. C.

² maccuho, C., om., D. E.

³ nirūpadhi, C. M.; nirup°, B. D. E.; nirap°, P. Pa.

⁴ sapuna°, B.

⁵ samānam, C.; samānam, B. Aa., pamānam, D. E. M. P. Pa., *appearing also as a second reading in A.*

⁶ asamohayi, C.; asamohari, B.

⁷ puññā, B. C. D. E.

⁸ bhikkhu, D. E.

⁹ athindriyā, B.; *the other MSS.* atha indriyāni; B. C. P. Pa. *add ca.*

¹⁰ soci, M.

¹¹ muno, M.; muna, D. E.

¹² sic all MSS.

¹³ uttaman-ti, M.; *the other MSS omit ti.*

¹⁴ Om. C.

¹⁵ uppannā, D. E.; *sattā kāyaduccaritena . . . upapannā occurs again sutt. 99.*

¹⁶ brahmaṇassa, B. P. Pa.

nāgatā manoduccaritena samannāgatā, ariyānaṃ upavādakā, micchādīṭṭhikā micchādīṭṭhikakammasamādānā, te kāyassa bhedaṃ param-maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapannā¹ Apī ca bhikkhave yad-eva sāmāṃ² ñātāṃ² sāmāṃ³ dīṭṭhāṃ³ sāmāṃ viditāṃ tad-evāhaṃ + vadāmi : Dīṭṭhā mayā bhikkhave sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā, ariyānaṃ upavādakā, micchādīṭṭhikā micchādīṭṭhikakammasamādānā, te kāyassa bhedaṃ param-maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapannā⁵ ti Etam-atthaṃ bhagavā avoca, tatthetam itī vuccati .

Micchā manam⁶ pañidhāya⁷
micchā vācam abhāsiya⁸ |
micchā kammāni katvāna
kāyena idha puggalo||

appassuto⁹ apuññaka¹⁰⁹
appasmim idha jīvite¹⁰ |
kāyassa bhedaṃ duppañño
nirayaṃ so¹⁰ upapajjatīti¹⁰ ||

Ayam-pi attho vutto bhagavatā itī me sutan-ti|| 1 ||

71. (Tik III 2) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam Dīṭṭhā mayā bhikkhave sattā¹¹ kāyasucaritena samannāgatā vacīduccaritena samannāgatā manosu-

¹ uppannā, C. D. E.

² sāmāññātāṃ, C. D. E.

³ Om. D. E.

⁴ tamevahaṃ, B.

⁵ uppannā, C. ⁶ mānaṃ, C. ⁷ paṇi°, D. E., paṇi°, C.

⁸ abhāsiya, D. E. M. P.; abhāsiyaṃ, C.; abhāsiṣsa, B ; micchā vāca abhissāmīti (sic!) micchā musāvādādivasena vācam bhāsitvā, A.; see *sutt.* 71 *Perhaps* pabhāsiya?

⁹ appassutāpuññak°, M.; appasutāp°, P. Pa.; appayutto pu°, B. C. (puññanaro, B.). ¹⁰ sopapajjatīti, M.

¹¹ After sattā D E wrongly insert kāyassa bhedaṃ param-maraṇā.

caritena samannāgatā ariyamam anupavādaka sammādit-
thikā sammāditthikammasamādānā, te kāyassa bheda
param-maranā sugatim saggam lokam upapanna¹ Tam
kho panāham² bhikkhave nāññassa³ samāyassa va brāh-
manassa⁴ vā sutvā vadāmi : Dīṭṭhā maya bhikkhave sattā
kāyasucaritena samannāgata vacīsucaritena samannāgatā
manosucaritena samannāgatā ariyamam anupavādakā sam-
māditthikā sammāditthikammasamādānā, te kāyassa bheda
param-maranā sugatim⁵ saggam lokam upapanna⁶ Api ca
bhikkhave⁷ yad-eva sāmam⁸ ūtām⁸ sāmam⁹ dīṭṭham⁹
sāmam viditam tad-evāham vadāmi : Dīṭṭha maya bhik-
khava sattā kāyasucaritena samannāgatā vacīsucaritena
samannāgatā manosucaritena samannāgatā ariyamam anu-
pavādakā sammāditthikā sammāditthikammasamādānā, te
kāyassa bheda param-marana sugatim saggam lokam upa-
pannā¹⁰ ti. Etam-attham bhagavā avoca, tatthetam iti
vuccati :

Sammā manam¹¹ papiddhaya¹¹
sammā vācam abhāsiya¹² |
sammā kammani katvama
kāyena idha puggalo||

bhussuto puññakaro
appasmin idha jīvito |
kāyassa bheda sappanño¹³
saggam so upapajjati¹⁴ ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti|| 2 ||

¹ uppannā, C. D. E. ; uppapannā ti, B. ² pana, B.
³ nāññassa, B. ⁴ brahmanassa, B. P. Pa.
⁵ suggatim, B. ⁶ uppannā, C. D. E.
⁷ bhikkhave om. B. ; api ca yadeva bhikkhave, C. ; api ca
deva bhi°, D. E.
⁸ sāmāññātām, C. D. E. ; sāmam ūtām°, B. ⁹ Om. D. E.
¹⁰ uppannā, D. E. ¹¹ māmam panī°, C.
¹² abhāsiya, C. D. E. M. P. Pa ; abhāsiṣṣa, B. ; see *sutt.* 70.
¹³ sabbāñño, B. ¹⁴ upapaj°, Pa. ; upaj°, P.

72 (Tik. III 8) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Tisso imā bhikkhave nissaraṇiṇi¹ dhātuyo Katamā tisso? Kāmaṇam-etam nissaraṇam yad-idam nekkhammam, rūpānam-etam nissaraṇam yad-idam āruppam,² yaṃ³ kho pana kiñci bhūtam saṅkhatam⁴ paticcasaṃuppannam nirodho tassa nissaraṇam Imā kho bhikkhave tisso nissaraṇiṇi⁵ dhātuyo ti. Etam-attham bhagavā avoca, tatthetam itī vuccati :

Kāmanissaraṇam⁶ ñatvā
rūpānaṇca⁷ atikkamam⁸ |
sabbasaṅkhārasamatham
phusam⁹ ātāpi¹⁰ sabbadā ||

sa ve¹¹ sammaddaso¹² bhikkhu
yato tattha¹³ vimuccati |
abhiññāvosito¹⁴ santo
sa ve¹⁵ yogātigo¹⁶ munī-ti ||

Ayam-pi attho vutto bhagavatā itī me sutan-ti || 3 ||¹⁷

73. (Tik. III. 4) Vuttam hetam bhagavatā vuttam-arahatā

¹ nissaraṇiṇi, B. M. P. Pa ; nissaraṇiṇi ti nissaraṇa-paṭisaṃyuttā, A. , oṇiṇi, C ; nissāraṇiṇi, D. E (n, D.) ; nissāraṇiṇi, *Child. Dict.*

² āruppam, P. Pa ³ Om. D. E. ⁴ asaṅkhatam, B. C.

⁵ nissāraṇiṇi, D ; oṇiṇi, E. ; nissaraṇadhā, C

⁶ oṇissāraṇam, D. E. ⁷ ruppam, P. Pa.

⁸ okkamam, P. Pa.

⁹ phusam, M. ; phusanto, A. (*the MS. has suso*) ; phassam, Pa. ; passam, P. ; passam-(ātāpi), D. E. ; sayam, B. C.

¹⁰ oī, M. ; *all other MSS.* oī. ¹¹ ce, B. C. Pa. ; om. P.

¹² sammaddaso, M.

¹³ yato tattha, D. E. ; yathā kattha, C.

¹⁴ *There is a confusion here in C. and Pa., the same piece of sutt. 73 [santa] taro ti . . . appajānanti (sic!) being inserted here in both MSS. !* abhiññā [*the interpolation*] ahosito santo, C. ¹⁵ ce, B. C. P. Pa. ¹⁶ oātito, D. E.

¹⁷ *The second gāthā occurs also sutt. 53 and 85.*

ti me sutam. R ū p e h i bhikkhave arāpā¹ santatarā,²
arūpehi nirodho santataro³ ti.⁴ Etam-attham bhagavā
avoca, tatthetam iti vuccati :

Ye ca rūpupaga sattā
ye ca arūpa[thā]vino⁵ |
nirodham appajjāmantā⁶
āgantāro⁷ pumabbhavam ||

Ye ca rupe⁸ parihāya
arūpesu⁹ asanthitā |
nirodhe ye vimuccanti
te janā maceuhāyino¹⁰ ||

Kāyena amatam dhātum
phassayitvā¹¹ nūṇpadhim¹² |
upadhippatimissaggam¹³
sacchikatva anāsavo |
deseti sammasambuddho
asokam virajam padan-ti ||

Ayam-pi attho vutto bhagavata iti me sutan-ti || 1 ||

74. (Tik. III. 5) Vuttam hetam bhagavata vuttam-arāhatā
ti me sutam. Tayo-me¹⁴ bhikkhave p u t t a santo samvija-

¹ aruppā, P. Pa.

² santarā, C. P. Pa.

³ santaro, C. Pa.

⁴ cāti, B.

⁵ arūpavāsino, P. Pa., and C. in the interpolation mentioned before; °gāmīno B., and C. in the proper place. The first two pādas occur Samyuttanik V. 4, 5.

⁶ °anti, C. (both times), and Pa. in the interpolation.

⁷ āgantāro, B.; agandhāro, C.

⁸ Ye ca rūpe all MSS., but see sutt. 51 for the second and third gāthā.

⁹ āruppesu, D. E.; ye ca rūpesu, Pa.

¹⁰ °hāyino, B.

¹¹ phassayitvā, P. Pa.; phuss°, C.; phusay°, B. M.; phūsay°, D. E.

¹² nūṇpadhim, M.; °dhi, the other MSS. The long ū may be due to a wrong connexion of this word with rūpa.

¹³ °ppatī°, M.; the other MSS. have °pati°. ¹⁴ me om. C.

mānā lokasmim.¹ Katame tayo ? Atijāto anujāto avajāto ti.² Kathaṇca bhikkhave puttō atijāto hoti ? Idha bhikkhave puttassa mātāpitaro honti, na buddhaṃ saraṇaṃ gatā, na dhammaṃ saraṇaṃ gatā, na saṅghaṃ saraṇaṃ gatā, pāṇātipatā appaṭiviratā adinnādānā appaṭiviratā, kāmesu micchācārā appaṭiviratā, musāvādā appaṭiviratā, surāmeraya-majjapamādaṭṭhānā appaṭiviratā, dussilā pāpadhammā, putto ca³ nesam² hoti, buddhaṃ saraṇaṃ gato, dhammaṃ saraṇaṃ gato, saṅghaṃ saraṇaṃ gato, pāṇātipatā paṭivirato,³ adinnādānā paṭivirato,⁴ kāmesu micchācārā paṭivirato, musāvādā paṭivirato, surāmeraya-majjapamādaṭṭhānā paṭivirato, silavā kalyāṇadhammo : evaṃ kho⁵ bhikkhave puttō atijāto hoti.—Kathaṇca bhikkhave puttō anujāto hoti ? Idha bhikkhave mātāpitaro honti, buddhaṃ saraṇaṃ gatā, dhammaṃ saraṇaṃ gatā, saṅghaṃ saraṇaṃ gatā, pāṇātipatā paṭiviratā, adinnādānā paṭiviratā, kāmesu micchācārā paṭiviratā, musāvādā paṭiviratā, surāmeraya-majjapamādaṭṭhānā paṭiviratā, silavanto kalyāṇadhammā, putto pi nesam hoti, buddhaṃ saraṇaṃ gato, dhammaṃ saraṇaṃ gato, saṅghaṃ saraṇaṃ gato, pāṇātipatā paṭivirato, adinnādānā paṭivirato, kāmesu micchācārā paṭivirato, musāvādā paṭivirato, surāmeraya-majjapamādaṭṭhānā paṭivirato, silavā kalyāṇadhammo : evaṃ kho bhikkhave puttō anujāto hoti.—Kathaṇca⁶ bhikkhave puttō avajāto hoti ? Idha bhikkhave puttassa mātāpitaro honti, buddhaṃ saraṇaṃ gatā, dhammaṃ saraṇaṃ gatā,⁷ saṅghaṃ saraṇaṃ gatā, pāṇātipatā paṭiviratā, adinnādānā paṭiviratā, kamesu micchācārā paṭiviratā, musāvādā paṭiviratā, surāmeraya-majjapamādaṭṭhānā paṭiviratā, silavanto kalyāṇadhammā, putto ca⁸ nesam⁸ hoti, na buddhaṃ saraṇaṃ gato,⁹ na dhammaṃ saraṇaṃ gato, na saṅghaṃ saraṇaṃ gato, pāṇātipatā appaṭivirato, adinnādānā appaṭivirato, kāmesu mic-

¹ ti om. D. E.² panesam, D. E.³ All MSS., except C. and M., add hoti.⁴ D. E. add hoti.⁵ kho om. P. Pa.⁶ B. dds kho.⁷ For dh° s° g°, P. Pa. have || pa ||⁸ panesam, D (n). E.⁹ D. E. add hoti.

chācārū appatvivirato, musāvādā appatvivirato, suāmeaya-
majjapamādatthānā appatvivirato, dussilo papadhammo :
evam kho bhikkhave putto avajato hoti.¹—Ime kho bhik-
khavo tayo puttā santo samvijjamaṇā lokasmin-ti. Etam-
attham bhagavā avoca, tatthetam itī vuccati :

Atijātam amujātam
puttam-icchanti² paṇḍitā |
avajātam na³ icchanti
yo hoti kulagandhamo⁴ ||

Eto kho puttā lokasmin
yo bhavanti upāsaka |
saddhāsilena⁵ sampannā
vadaññū⁶ vitamaecharū |
canda abbhaghanā⁷ mutto⁸
parisasu virocate⁹ ti⁹ ||

Ayam-pi attho vutto bhagavatā itī me sutam-ti || 5 ||

75. (Tik. III. 6) Vuttam hotam bhagavatā vuttam-arahaṭā
ti me sutam. Tayo-me bhikkhave¹⁰ puggalā santo samvi-
jjamaṇā lokasmin Katamo tayo? A v u t t h i k a s a m o
padosavassī sabbattubbhivassī.—Kathañca bhikkhave pug-
galo¹¹ avuttthikasamo hoti? Idha bhikkhave ekacco puggalo
sabbesaññeva¹² na¹² dātā hoti, samanabrahmaṇakapapā-
ddhikavanibbakayacakānā¹³ amam paṇṇam vattham yānam

¹ avajāto ti, B.

² puttamicch°, B. D. E.

³ na om. D. E.

⁴ kusajantuno, C. ; A. has kulagandhamo ti kulacchedako,
but mentions as another reading kuladhammasano (the MS.
has kusadhammo).

⁵ saddā°, B.

⁶ ou, B. P.

⁷ abbhaghanā, M. ; gabbha°, B. ; abbhaganā, C. P. Pa. ;
abbhaganā ti abbhāsamghātā, A. ; vabbhasanā, D. E.

⁸ putto, M. ⁹ virocate ti, C , virocati, D. E. Pa.

¹⁰ bh° om. B.

¹¹ p° om. B. C. P.

¹² na sabbesaññeva, B.

¹³ °kapaṇaddhika°, M. ; °brahmanaddhika°, B.

mālāgandhavilepanam¹ seyyāvasathapadipeyyam,² evaṃ kho bhikkhave puggalo avutt³thikasamo hoti.—Kathañca bhikkhave puggalo padēsavassī hoti? Idha bhikkhave ekacco puggalo ekaccānam dātā hoti, ekaccānam na dātā hoti,⁴ samāṇabrāhmaṇakapaṇiddhikavanibbakayācakānam⁵ annam pānam vattham yānam mālāgandhavilepanam⁶ seyyāvasathapadipeyyam,⁷ evaṃ kho bhikkhave puggalo⁸ padēsavassī hoti.—Kathañca bhikkhave puggalo⁹ sabba-tthābhivassī hoti? Idha bhikkhave ekacco puggalo sabbesam¹⁰ deti, samāṇabrāhmaṇakapaṇiddhikavanibbakayācakānam¹¹ annam pānam vattham yānam mālāgandhavilepanam¹² seyyāvasathapadipeyyam,¹³ evaṃ kho bhikkhave puggalo¹⁴ sabbatthābhivassī hoti.—Ime kho bhikkhave tayo puggalā santo saṃvijjamānā lokasmin-ti.—Etam-attham bhagavā avoca, tatthetam itī vuccati :

Na' samāṇe na brāhmaṇe
na kapaṇiddhike na vanibbake¹¹ |
laddhāna¹² saṃvibhājeti¹³

¹ A. *has* : mālā ti . . . gandhan-ti . . . vilepanan-ti . . . seyyā ti . . . āvasathan-ti . . . p^o, °gandham vi^o, B. ; °dipayam, B. , patipayan-ti, Aa.

² hoti om. D. E P Pa.

³ °kapaṇaddhika^o, M. ; °brahmaṇakapaṇaddh^o, B. ; °brahmaṇapaṇa adhika, P. Pa.

⁴ °gandham vi^o, D. E.

⁵ °vasatham pa^o, D. E. ; °thadipayam, B. ⁶ p^o om. C.

⁷ p^o om. B. C. ⁸ M. *adds* va.

⁹ °brahmaṇa^o B. Pa. ; °kapaṇaddhika^o, B. M.

¹⁰ °gandham vi^o, C.

¹¹ P. Pa. *omit all negations* ; samāṇabrāhmaṇakap^o, Pa. ; na samāṇabrāhmaṇe, D. E. ; kapaṇaddhike, B. ; kapaṇaddhikavanibbake, M.

¹² laddāna, B. ; laddhānam, C. ; saddhāna, D. E.

¹³ °bhājeti, C. ; °bhajeti, M. ; °bhajati, P. Pa. ; °bhajjati, D. E. ; °rājati, B.

annaṃ pānañca bhojanaṃ |
taṃ vo ¹ avuttṭhukasamo ti
āhu naṃ purisādhamaṃ ² ||

Ekaccānaṃ na dadāti ³
ekaccānaṃ pavcehati ⁴ |
taṃ ⁵ vo ⁶ padasavassati ⁷
āhu modhāvino jaṇā ||

Subhikkhavāco ⁸ puriso
sabbabhūtānukampako |
āmodamāno pakireti
detha dethā-ti bhāsati ||

Yathāpi ⁹ megho thanayitvā ¹⁰
gajjayitvā ¹¹ pavassati |
thalāṃ ninnañca pūreti
abhisandanto ¹² vārinā ¹³ |
ovam-ova idh-ekacco
puggalo hoti tadiso ||

Dhammena samharitvāna ¹⁴
uṭṭhānadhigataṃ dhammaṃ |

¹ ce, B. ; om. P. Pa.

² naṃ sādhamam, D. E. ; purisādhamaṃ, B. C. P. ; Pa.
corrupt.

³ dātāti, D. E.

⁴ pavacchoti, B. ; ⁵ vedhati, C. ; ⁶ vedati, Pa.

⁵ etaṃ, C. Pa.

⁶ ce, B.

⁷ parassavassati, Pa.

⁸ vāco, B. M. A. ; oveso, C. ; ovāso, P. ; subhikkhacevāho,
D. E. A. mentions a second reading subhikkhavassī.

⁹ yathābhi, C.

¹⁰ dhan°, C.

¹¹ tajjayitvā, D. E. ; vijjayitvā, A. ; B. and C. omit gajj°,
but B. inserts pathavi, C. pathavi, after megho.

¹² abhisanto, C.

¹³ va vārinā, B. M. ; pa vārinā, C. ; parivāri, D. E.

¹⁴ samharitvā, B. ; samhayitvāna, P.

tappeti annapānena
sammā satte vanibbake¹ ti |

Ayam-pi attho vutto bhagavatā iti me sutan-ti | 6 ||

76. (Tik. III. 7) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Tiṇi-māni bhikkhave sukhāni patthaya-māno sīlam rakkheyya paṇḍito. Katamāni tiṇi? Pasamsā me āgacchatū-ti sīlam rakkheyya paṇḍito, bhogā me uppaj-jantū²-ti sīlam rakkheyya paṇḍito, kāyassa bheda param-maraṇā sugatim³ saggam lokam upapajjissāmīti⁴ sīlam rakkheyya paṇḍito. Imāni kho bhikkhave tṇi sukhāni patthayamāno sīlam rakkheyya paṇḍito ti.⁵ Etam-attham bhagavā avoca, tatthetam iti vuccati:

Sīlam rakkheyya medhāvi⁶
patthayāno tayo sukhe |
pasamsam⁷ vittalābhañca⁸
pecca sagge pamodanam⁹ ||

Akaronto pi ce pāpam
karontam-upasevati |
samkiyo¹⁰ hoti pāpasmim
avaṇṇo cassa rūhati ||

Yādisam kurute mittam
yādisam cupasevati¹¹ |

¹ sammā vatte, D. E ; sabbasatte, P. Pa. ; samā patte, M. ; panibbake, P ; manibb°, Pa. B. is corrupt here, combining two different readings : tapp° ann° | sammā patteti annapānena | samā satte vakippake ti | For the last three gāthās cp. Kosala-Saṅgutta (ed Feer) III. 3, 4, 17.

² upapajj°, B. E. M.

³ sugati, P. ; suggati, Pa.

⁴ uppajj°, C. E.

⁵ Om. P. Pa.

⁶ °vi, all MSS except E.

⁷ pasamsi, B. C.

⁸ vitta°, E. P. Pa and A. (dhanalābham bhoguppatti) ; citta, D. ; vitti°, B. C. M.

⁹ ca modanam, D. E.

¹⁰ santiyo, D. E.

¹¹ yādisañcupa°, P. Pa. ; °m vupas°, M. ; yādisammupa°, C. ; °mmapa°, E. ; °mmapa°, D.

sa ve ¹ tādhisako hoti
sahavāso ² hi ³ tādiso||

Sevanāno sevanānaṇ
saṃphuttho saṃphusaṇ ⁴ param
saro duttho ⁵ kalāpaṇ va
alittam-upalimpati ⁶ |
upalepabbhaya ⁷ dhīro ⁸
neva pāpasakkhā ⁹ siyā||

Pūtimacchaṇ kusaggena
yo naro upanayhati ¹⁰ |
kusā pi pūti vāyanti
evaṇ bhūpasevanaṇ||

Tagarañca ¹¹ palāsena
yo naro upanayhati ¹⁰ |
pattā pi surabhi ¹² vāyanti
evaṇ dhu upasevanaṇ||

Tasmaṇ palāsaputtasaveva ¹³
ñatva saṃpatam ¹⁴ attano |
asanto nupaseveyya

¹ ce, B. C. M.

² sahāvāyo, B. ; sabhavāso, D. E.

³ pi, B. C. M.

⁴ saṃphusi, B. ; °phusi, C.

⁵ Perhaps diddho (poisoned) was the original reading.

⁶ anulilittappati, D. E. (syllables transposed).

⁷ upalimpa°, P. M. ; upalepatayā, P. ; °tiyā, Pa. ; uppa-
lepatitā, C.

⁸ vāri (sic !), C.

⁹ °sukhā, D. E.

¹⁰ upaneyhati, B. P. Pa.

¹¹ taggo, B. M. P. Pa.

¹² surabhiṇ, B.

¹³ palāsaputtasaveva only M. and A. ; malaputtasaveva, P. ;
in Pa. the last gāthā is omitted ; mulanuttasaveva, B. ; phala-
mudasaveva, C. ; pattaputtasaveva (which suits the metre better),
D. E.

¹⁴ saṃpātam, M. P. and A. ; saṃpākam, B. D. E. ; sapā-
kam, C.

sante seveyya paṇḍito |
 asanto nirayaṃ nenti
 santo pāpenti suggaṭin-ti ¹ ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 7 ||

77 (Tik. III. 8) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. B h i n d a n t ā y a m ² bhikkhave kāyo, viñ-ñāṇam virāgadhammam,³ sabbe upadhī ⁴ aniccā dukkhā viparīṇāmadhammā ti. Etam-attham bhagavā avoca, tat-thetam iti vuccati ⁵ :

Kāyaṇca bhindantam ⁶ ñatvā
 viññāṇaṇca virāgaṇam ⁷ |
 upadhīsu bhayaṃ disvā
 jātīmarāṇam-ajjhagā ⁸ |
 sampatvā paramam santiṃ ⁹
 kālam kaṅkhati ¹⁰ bhāvitatto ¹¹ ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti ¹² || 8 ||

78. (Tik. III. 9) Vuttam hetam bhagavatā vuttam-

¹ suggaṭin-ti, B P.

² bhindantāyam, M.; bhinnoyam, B. C.; bhidarāyam, D. E. (see the *Uddāna*, and cp *skr.* bhidura); bhirūayam, P.; bhirubhayam, Pa. A. mentions two readings (bhindantāyam and bhidurāyam?), but the MS. is corrupt here (Piṇḍāyan-ti piṇḍato ayam kāyo ti . . . bhiru bhedanasiḷo . . . tinnarāyanti pi pāṭho); the explanation is bhedanasiḷo.

³ virāgadhe, B. A.; virāgūdh°, M. D. E.; virāgudh°, C. P.; see the *gāthā*. ⁴ °i, only M.; all other MSS. °i.

⁵ Etam° only in M

⁶ bhindantam, only M.; bhindanam, B. P. Pa. D. E.; bhinnamtam, C.

⁷ virāgaṇam, C. P.; °nam, B. M. Pa.; pabhamgaṇam, D. E. ⁸ ajjagā, M.

⁹ santi, D. E. P. A., santam, B. C. M. Pa.

¹⁰ kāla samkhati, D. E.

¹¹ °atto, D. E. M.; °attho, B. C. P. Pa.

¹² Ayam° only in M.

arahatā ti me sutam. ¹ Dhātuso ² bhikkhave sattā sattehi ³ saddhim ³ saṃsandanti samenti, hinādhimuttikā sattā hinādhimuttikēhi sattehi saddhim saṃsandanti samenti, kalyāṇādhimuttikā sattā kalyāṇādhimuttikēhi sattehi saddhim saṃsandanti samenti. Atitani-pi bhikkhave addhānam dhātuso sattā sattehi saddhim saṃsandimsu sammimsu, hinādhimuttikā sattā hinādhimuttikēhi sattehi saddhim saṃsandimsu sammimsu, kalyāṇādhimuttikā sattā kalyāṇādhimuttikēhi sattehi saddhim saṃsandimsu sammimsu. Anāgataṃ-pi bhikkhave addhānam dhātuso-va ⁴ sattā sattehi ³ saddhim ³ saṃsandissanti samessanti ⁵: hinādhimuttikā sattā hinādhimuttikēhi sattehi saddhim saṃsandissanti samessanti, ⁵ kalyāṇādhimuttikā sattā kalyāṇādhimuttikēhi sattehi saddhim saṃsandissanti samessanti. ⁵ Etarahi-pi ³ bhikkhave paccuppannam addhānam dhātuso-va sattā sattehi ³ saddhim ³ saṃsandanti samenti. hinādhimuttikā sattā hinādhimuttikēhi sattehi saddhim saṃsandanti samenti, kalyāṇādhimuttikā sattā kalyāṇādhimuttikēhi sattehi saddhim saṃsandanti samenti. ⁶ Etam-attham bhagava avoca, tatthetam iti vuccati ⁷:

Saṃsagga vanatho ⁸ jato
asamsagga chijjati ⁹ |

I follow M. which alone has first the general remark without reference to time, after that the three pieces Atitam-pi . . . , Anāgataṃ-pi . . . , Etarahi-pi . . . All other MSS. omit the piece Atitam-pi, D. E. completely, but the other MSS. insert parts of it into the general remark: B. C. insert atite pi before the first bhikkhave, and addhānam after it; Pa. inserts after the first samenti: atitam pi bhikkhave addhānam | dhātuso | pa[hinādhimuttikā]; P. inserts after the first samenti: atitam pi bhikkho addho dhato va sattā saṃsandanti samenti | hinādhim^o |.

² Dhātuso va, D. E.

¹ om. D. E. P. Pa.

⁴ va om. M.; dhātuyo va, E.; dhātuso yāva, D.

⁵ sammimsanti, B. M.

⁶ samenti, C. D. E. P. Pa.

⁷ Etam^o only in M.

⁸ vanato, B. C. P. Pa.

⁹ bhijjati, B.

parittam¹ dārum²-ārūyha
yathā sīde mahāṇave |
evam kusitam³-āgamma
sādhujīvi⁴ pi⁵ sīdati ||

Tasmā tam parivajjeyya
kusitam hinavīriyam⁶ |
pavivittehi⁷ ariyehi
pahitattehi jhāyibhi⁸ |
niccam āradhaviṛiyehi⁹
paṇḍitehi sahā vase ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti¹⁰ || 9 ||

79. (Tik. III. 10) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam.¹¹ Tayo-me bhikkhave dhammā sekhassa¹² bhikkhuno pari hānāya samvattanti. Katame tayo? Idha bhikkhave sekho¹³ bhikkhu kammārāmo hoti kammarato¹⁴ kammārāmatam-anuyutto, bhassārāmo hoti bhassarato bhassārāmatam-anuyutto, niddārāmo hoti niddārato niddārāmatam-anuyutto Ime kho bhikkhave tayo dhammā sekhassa¹² bhikkhuno parihānāya samvattanti. Tayo-me bhikkhave dhammā sekhassa¹² bhikkhuno aparihānāya samvattanti Katame tayo? Idha bhikkhave sekho¹³ bhikkhu na kammārāmo hoti na kammarato¹⁵ na kammārāmatam-anuyutto, na bhassārāmo hoti na bhassarato¹⁶ na bhassārāmatam-anuyutto, na niddārāmo hoti na

¹ paritta, C.

² dārum, B; dāru, C.

³ kusitam, B. (i); C.

⁴ jīvi, M.; jīvi, C D. E. P. Pa.; jīvi, B.

⁵ pi, M. P. Pa. A.; pa s°, C.; sa s°, D. E. (*in E. converted into pa*); sams°, B.

⁶ vīriyam, C. D. E. M.; vīriyam, B P. Pa.

⁷ vivittehi, B; pavicittehi, D. E.

⁸ jhāyibhi, M., jhāyibhi, B. P. Pa.; jhāyihī, C D. E.

⁹ vīriy°, *all MSS.*

¹⁰ Ayam° *only in M*

¹¹ Vuttam° *only in M.*

¹² sekkhassa, D E.

¹³ sekkho, D. E.

¹⁴ arato, B.

¹⁵ arato, B P Pa

¹⁶ arato, Pa.

niddārato ña niddārāmatam-anuyutto Ime kho bhikkhave
tayo dhamma sekhaṣṣa¹ bhikkhuṃ aparihāṇāya saṃvat-
tantūti Etam-attham bhagavā avoca, tatthetam itī vuc-
cati²:

Kammārāmo bhassarato
niddārāmo ca uddhato³ |
abhabbo tādiso bhikkhu
phutthum⁴ sambodhim-uttamam||

Tasmā hi appakice-assa
appamiddho anuddhato⁵ |
bhabbo so tādiso bhikkhu
phutthum⁴ sambodhim-uttamam-ti||

Ayam-pi attho vutto bhagavatā itī me sutaṃ-ti⁶ || 10 ||

Tatiyo vaggo.

Uddānam

Dve diṭṭhi (70, 71) nissaranam (72) rūpam (73)
putto (74) anandhikena (75) ca |
sukhā (76) ca⁷ bhindam⁸ (77) dhātu (78)
parihāṇema (79) te dasa-ti||

80. (Tik. IV. 1) Vuttam hetam bhagavatā vuttam-arahatā
timesutam⁹ Tayo-me bhikkhave akusalavitaṅkā.¹⁰ Katame
tayo? Anavaṇṇatṭipatisamyutto¹¹ vitakko, lābhasakkāra-
silokapatisamyutto¹² vitakko, parānuddayatāpaṭisamyutto¹³
vitakko. Ime kho bhikkhave tayo akusalavitaṅkā¹⁴

¹ sekhaṣṣa, D. E. ² Etam^o only in M. ³ uddato, B

⁴ phutthum, M.; phuttham, B. P. Pa.; puttham, C. D.
E., cp. sutt. 34. ⁵ anandhato, D. E.

⁶ Ayam^o only in M. ⁷ va, C., pa, D. E.

⁸ bhindam, B. C. M.; bhidurā, D. E.; bhindā, P. Pa.

⁹ Vuttam^o only in M. ¹⁰ akusalā vi^o, D. E.

¹¹ oṣaṇṇutto, P. Pa.; oṣaṇṇutto, D. E.

¹² oṣaṇṇutto, P. Pa.

¹³ parānuddayatā^o, B. M. P.; oṭāya, Pa.; oṣaṇṇutto, P. Pa.

¹⁴ akusalā vi^o, D. E. M. Pa.

ti. Etam-attham bhagavā avoca, tatthetam iti vucati¹ :

Anavaññattisamyutto²
lābhasakkāragāro |
sahanandi³ amaccehi⁴
ārā samyojanakkhayā||

Yo ca putte pasum hitvā⁵
vivāso⁶ saṅgaḥāni⁷ ca |
bhabbo so tādiso⁸ bhikkhu
phuṭṭhum⁹ sambodhim-uttaman-ti|| 1 ||

81. (Tik. IV. 2) Diṭṭhā mayā bhikkhave sattā sakkārena abhibhūtā pariyādinna-cittā kāyassa bheda param-maraṇā apāyaṃ duggatim vinipātaṃ nirayaṃ upapannā¹⁰; diṭṭhā mayā bhikkhave sattā asakkārena abhibhūtā pariyādinna-cittā kāyassa bheda param-maraṇā apāyaṃ duggatim¹¹ vinipātaṃ nirayaṃ¹² upapannā; diṭṭhā mayā bhikkhave sattā sakkārena ca asakkārena ca tadubhayena abhibhūtā pariyādinna-cittā kāyassa bheda param-maraṇā apāyaṃ duggatim

¹ Etam° only in M.

² °saññutto, D. P. Pa.; °mññ°, C.; °mñ°, E.

³ sahanandi, D. E. M. P. Pa.; °nanti, B.; samānanti, C.

⁴ amacceti, C.

⁵ putta, M. Aa; yo ca pasum bhivā, D. E.

⁶ vivāhe, D. E. M. P.

⁷ saṅgaḥāni, B. C.; santahāni, E.; santāh°, D.; saṅgham hāni, P. Pa.; samharāni, M. A. mentions different readings, but the MS. is corrupt here; A. seems to take the word as an acc. plur. (= "parikkhārāni"), but I think it is the nom. sg. of a compound saṅga-hāni.

⁸ abhabbo tādiso, C.

⁹ phuṭṭhum, M.; phutṭham, B. P. Pa.; puṭṭham, C. D. E.; see *sutt.* 34.

¹⁰ uppannā, D. E. always in this *sutta*.

¹¹ P. Pa. omit nearly always the m of duggatim in this *sutta*.

¹² niriyam, B. P. Pa here and repeatedly in this *sutta*.

vinipātam nīrayaṃ upapanna.¹ Tam kho pañāham bhikkhave na aññassa² samanassa va brahmanassa³ va sutvā vadāmi: ⁴ Dittā mayā bhikkhave satta sakkarena abhībhūtā pariyādinna-citta kayassa bheda param-maraṇā apāyaṃ duggatīṃ vinipātam nīrayaṃ upapanna; dittā mayā bhikkhave satta asakkarena abhībhūta pariyādinna-cittā kāyassa bheda param-maraṇā apāyaṃ duggatīṃ vinipātam nīrayaṃ upapanna; dittā mayā bhikkhave satta sakkarena ca asakkarena ca ⁵ tadubhaya⁶ abhībhūta pariyādinna-cittā kāyassa bheda param-maraṇā apāyaṃ duggatīṃ vinipātam nīrayaṃ upapanna. Api ca bhikkhave yad-eva me sūmañ-ñātam⁵ sāmam dīṭṭhaṃ sāmam viditaṃ tad-evaṃ vadāmi. Dittā mayā bhikkhave satta sakkarena abhībhūtā pariyādinna-citta kayassa bheda param-maraṇā apāyaṃ duggatīṃ vinipātam nīrayaṃ upapanna; dittā mayā bhikkhave satta asakkarena abhībhūta pariyādinna-cittā kāyassa bheda param-maraṇā apāyaṃ duggatīṃ vinipātam nīrayaṃ upapanna; dittā mayā bhikkhave satta sakkarena ca asakkarena ca tadubhaya⁶ abhībhūta pariyādinna-citta kayassa bheda param-maraṇā apāyaṃ duggatīṃ vinipātam nīrayaṃ upapanna ti.

Yassa sakkariyamanassa⁶

asakkarena tūbhayaṃ |

samādhī na vikampatī⁷

appamādayihāmo⁸ ||

taṃ⁹ jhāyamaṃ⁹ sātātikaṃ¹⁰

¹ uppannā ti, D. E.; C. omits the third dīṭṭhā . . . upapannā. ² nāññassa, M. ³ brahma, B. P. Pa.

⁴ M. omits the whole second repetition of Buddha's teaching.

⁵ yadevassa me sāmam ñātam, P. Pa.

⁶ sakkariyo, D.; oyo, E. M.; sakkāriyo, B. C.; sakkāreyo, P. Pa.

⁷ samādhinā vi, B. C.; vikampati, C; samādinna vikampati, P. Pa.

⁸ appamāda, P.; appamāna, D. E.; apamāna, Pa.

⁹ tajjhāyinaṃ, P. Pa.; ānaṃ, C.

¹⁰ sātatiyaṃ, M.; sācūrikaṃ, C. P. Pa.; bhāsatiyaṃ, B.

sukhumaditthivipassakam¹ |
 upādānakkhayaṛāmaṃ²
 āhu sappuriso ititi³ 2 |

82 (Tik. IV. 3) Tayo-me bhikkhave devesu devasaddā niccharanti samayā samayam upādāya. Katame tayo? Yasmim³ bhikkhave samaye ariyasāvako kesamassum⁴ ohāretvā⁴ kāsāyaṇi vatthāni acchādetvā agārasmā anagāriyam⁵ pabbajjāya ceteti, tasmim⁶ bhikkhave⁶ samaye devesu devasaddo niccharati: Eso ariyasāvako mārena⁷ saddhim⁸ saṅgāmāya cetetiti. Ayaṃ bhikkhave paṭhamo devesu devasaddo niccharati samayā samayam upādāya. Puna ca param⁹ bhikkhave yasmim¹⁰ samaye ariyasāvako sattannaṃ bodhipakkhiyaṇaṃ⁸ dhammaṇaṃ bhāvanānu-yogaṃ-anuyutto viharati, tasmim¹¹ bhikkhave samaye devesu devasaddo niccharati: Eso ariyasāvako mārena⁷ saddhim⁸ saṅgāmetiti Ayaṃ⁹ bhikkhave dutiyo devesu devasaddo niccharati samayā samayam upādāya. Puna ca param¹⁰ bhikkhave yasmim¹¹ samaye ariyasāvako āsavānaṃ khayā anāsavaṃ cetovimuttim¹² paññāvimuttim¹⁰ ditthe-va dhamme sayama¹¹ abhiññā sacchikātvā upasampajja viharati, tasmim¹² bhikkhave samaye devesu devasaddo niccharati: Eso ariyasāvako vijitasāṅgīmo, tam-eva saṅgāmasīsaṃ abhivijjiya¹¹ ajjhāvasatīti. Ayaṃ bhikkhave tatiyo devesu devasaddo niccharati samayā samayam upādāya. Ime kho bhikkhave tayo devesu devasaddā niccharanti samayā samayam upādāyā¹²-ti.

¹ sukhumam di°, B. C. D. E. P. M., ditthipassakam, B.; sukhaditthivip°, Pa.

² upādānakha°, D. E. M.; upādānaṃ, B. C.; upādānakkha°, P. Pa. ³ yampi, B. ⁴ ohāyāpetvā, B.

⁵ anāg°, B. Pa. ⁶ bh°, only in M. ⁷ mānena, C.

⁸ A. mentions °pakkhikānaṃ as another reading. For the whole passage cp. sutt. 97. ⁹ ayampi, D. E.

¹⁰ Om. B For the whole passage cp. sutt. 97, and Pugga-lapaññatti III. 1.

¹¹ °vijaya, P. Pa.; °vijjhaya, C.; °vijjhaya, B.

¹² Ime kho . . upādāya, om D. E

Disvā ¹ vijitasamīgāmaṇ
 saminnāsambuddhasāvakaṇ ² |
 devatā pi namassanti
 mahantaṇ vītasāradāṇ ||

Namo te purisajjāñña ³
 yo tvaṇ dujjayaṇ-ajjhabhū ⁴ |
 jetvāna maccuno senaṇ ⁵
 vimokkhena arivaraṇ ⁶ ||

Iti hetāṇ namassanti
 devatā pattamānasāṇ ⁷ |
 tañhi tassa namassanti
 yena maccuvasaṇ vaje ti || 3 ||

83. (Tik. IV. 4) Yādā bhikkhave devo devakāyā
 cavaṇa-dhammo hoti pañca ⁸ pubbanimittāni pātu-
 bhavanti: mālā ⁹ mālāyanti, vatthāni kilissanti, kaccheli
 sedā muccanti, ¹⁰ kāya ¹¹ dubbanñiyaṇ okkamati, ¹² sake
 devo ¹³ devāsano nabbhiraṇatīti. ¹⁴ Tam-eṇaṇ ¹⁵ bhikkhave
 devā ¹⁶ cavanadhammo ayaṇ devaputto ti iti viditvā tili
 vācāhi anumodanti: ¹⁷ Ito bho sugatiṇ gaccha, sugatiṇ

¹ disvā ca, P. Pa. ² sambuddhasa sāvakaṇ, D.

³ aññaṇ, D. E.; purisajjāñña, B.

⁴ ajjhabhū, M. and A.; ajjhabhū, P. Pa.; ajjhaṇṇṇ, C.;
 tvaṇ nudujjamaccagū, B.; tvā dujjayaṇ-ajjajjāyī, D. E.

⁵ jetvā manobhuno senaṇ, M.

⁶ anāvaraṇ, M. P. and A. (aññeli āvaritūṇ paṭisedhotūṇ
 asakkuncyyattā); anāsavaṇ, C. D. E.; anāsavā, B. (*a
 second reading: vocative anāsava?*).

⁷ sattamānasāṇ, C., sattūṇ, B.

⁸ pañcassa, B. M. P. Pa. ⁹ mālāni, B. C.

¹⁰ muccanti, D. E., MS. of the Comm.

¹¹ kāya, D. E.

¹² cānti, C. D. E.

¹³ om. C.

¹⁴ iti om. D. E.

¹⁵ tamenāṇ, B.; tamenā, P.; tane, D. E.; katamo,
 C. Pa.

¹⁶ devo, C. D. E.

¹⁷ anumolenti, B. C. M.

gantvā suladdhalābham¹ labha,¹ suladdhalābham² labhitvā suppatitthito bhavāhi.³ Evam vutte aññataro bhikkhu bhagavantam etad-avoca : Kinnu⁴ kho bhante devānam sugatigamanasaṅkhātā,⁵ kiñca⁶ bhante devānam suladdhalābhasaṅkhātā,⁵ kiṃ pana bhante devānam suppatitthitasāṅkhātā⁵-ti ? Manussattam kho bhikkhave⁷ devānam sugatigamanasaṅkhātā.⁵ Yam manussabhūto samāno tathāgatappavedite dhammavinaye saddham⁸ paṭilabbhati, idam kho bhikkhave⁹ devānam suladdhalābhasaṅkhātā.⁵ Sā kho panassa saddhā nivṛtthā¹⁰ hoti, mūlajātā patitthitā, daḥhā asaphāriyā samaṇena vā brāhmaṇena¹¹ vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ,¹² idam kho bhikkhave⁹ devānam suppatitthitasāṅkhātā⁵-ti.

Yadā devo devakāyā
cavati āyusaṅkhayā⁵ |
tayo saddā niccharanti
devānam anumodatam¹³ |

Ito bho sugatim¹⁴ gaccha
manussānam saṃvāyātā¹⁵ |
manussabhūto¹⁶ saddhamme
labha saddham anuttaram

Sā¹⁷ te saddhā nivṛtthassa¹⁸
mūlajātā patitthitā |

¹ Om. C. Pa. ; su suggati gantā laddham lābham, B. (*with-out* labha). ² suladdham¹⁰, B.

³ bhagavāhi, B. , bhavāhi, C.

⁴ kiṃ nu, B. M. P. Pa.

⁵ oṣaṃkhā, C. D. E.

⁶ kiñca, M. ; kiñci, C. D. E. P. Pa. ; kicci, B.

⁷ bhikkhu, B. C. M. P.

⁸ saddam, B. ; saccam, C.

⁹ bhikkhu, M.

¹⁰ nividdhā, B.

¹¹ brahmā, B. P. Pa.

¹² lokasminti, B. C. M.

¹³ anumodayam, B. C. M.

¹⁴ suggati, P.

¹⁵ saṃvāyātā, B. C. M. P. Pa.

¹⁶ obhūte, B. C.

¹⁷ so, D. E. ; yā, C.

¹⁸ nivṛtthassa¹¹ ti nivṛtthā bhavessā, A. ; jivṛtthassa, D. E..

yāvajivam asambhā
saddhamme suppvadedite ||

Kavaddhe nitam hitva
vaeducearitāni ca |
manoducearitāni hitva
yañcaññāni dosasaññitāni ¹ ||

Kāyena kusaṇṇam katvā
vācāya kusalam bahum |
manasā kusalam katvā
appamāṇam nirūpadhi ² ||

tato opadhikam ³ puññam
katvā dāṇena tam bahum |
aññe pi macece saddhamme
brahmacariye nivesaye ⁴ ||

imāya anukampaya
deva devaṃ yadā ⁵ vidu |
cavantam ⁶ anumodanti ⁷
ehi deva punappunam-ti ⁸ || 4 ||

81. (Tik. IV. 5) Tayo-me puggala loke uppajjamānā
uppajjanti bahujaṇahitāya bahujaṇasukkhāya lokanukam-
pāya,⁹ atthaya hitāya sukhāya devamanussanam. Katamo
tayo? Idha bhikkhave tathāgato loko uppajjati araham,
saṃmāsambuddho, vijjācāranasampanno, sugato, lokavidū,

¹ saññhitam, D. E. M.; saṃpho, B. (cp. sutta: 81.

² Without in all MSS.; only A. has nirupadhin-ti; nirū-
padhi with ū, C. D. E. M.

³ opadhikam, C. M. P. A.; upadhikam, D. E. Pa.;
upadhitam, B.; Pa. has a corrupt word (opadhikam?)
before it tato vomaddamupadhikam.

⁴ nivesaye, B. C.; nivesaya, D. E.; nivesayan, Pa.
(P. ?).

⁵ sadā, C.

⁶ cavantam, D. E.

⁷ anumodenti, C. M.

⁸ punapam, P. Pa.; punapum, B.; ehi nehiva, D. E.

⁹ kampakāya, D. E.

anuttaro purisadammasārathi, satthā devamanussānam, buddho, bhagavā.¹ So dhammam deseti ādikalyānam majjhe kalyānam pariyosānakalyānam, sāttham² savyañjanam³ kevalaparipunṇam parisuddham brahmacariyam pakāseti. Ayam bhikkhave pathamo puggalo loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya, atthāya hitāya sukhāya devamanussānam. Puna ca param bhikkhave tass-eva satthu sāvako araham hoti. khīnāsavo vusitavā latākalaniyo, ohitabhāro anupattasadattho parikkhinabhavasamyojano sammadaññāvimutto.⁴ So⁵ dhammam deseti ādikalyānam majjhe kalyānam pariyosānakalyānam, sāttham² savyañjanam⁶ kevalaparipunṇam parisuddham brahmacariyam pakāseti. Ayam-pi bhikkhave dutiyo puggalo loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya, atthāya hitāya sukhāya devamanussānam. Puna ca param⁷ bhikkhave tass-eva satthu sāvako sekho⁸ hoti pātipado bahussuto sīlavatūpapanno.⁹ So pi dhammam deseti ādikalyānam majjhe kalyānam pariyosānakalyānam, sāttham² savyañjanam¹⁰ kevalaparipunṇam parisuddham brahmacariyam pakāseti. Ayam-pi bhikkhave tatiyo puggalo loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya, atthāya hitāya sukhāya devamanussānam. Puna ca param¹¹ bhikkhave tayo puggalā loke uppajjamānā uppajjanti bahujanahitāya bahujanasukhāya lokānukampāya, atthāya hitāya sukhāya devamanussānan-ti.¹²

Satthā hi loke pathamo mahesi
tass-anvayo sāvako bhāvitatto |

¹ bhagavā ti, D. E.

² sāttham, M. P., the second time also Pa.

³ byañj°, B. M. P. Pa.

⁴ sammād°, B. P. Pa.

⁵ yo, C.

⁶ byañj° B. C. M. P. Pa.

⁷ punacaram, P. Pa.

⁸ sekho, D. E.

⁹ vatupap°, B. P.

¹⁰ byañj°, B. C. M. P. Pa.

¹¹ manussānan-ti, D. E.

¹² C. omits the last piece (Ime . . . manussānan-ti), but wrongly adds · uppajjamāno uppajjati.

athāparo pātipado pi sekho ¹
 bahussulo sīlavatāpappanno ² ||

Ete tayo devamanussasotthā ³
 pabbhāṅkarā ⁴ dhammam-udīrayantā ⁵ |
 apāvunanti ⁶ amatassa dvāraṃ
 yogā pamocenti ⁷ bahujanam ⁸ te ⁸ ||

Ye satthavāhena ⁹ anuttarena
 sudesitam maggam¹-anukkamanti ¹⁰ |
 idh-eva dukkhassa karonti antam
 ye appamattā sugatassa sāsane ti || ⁵ ||

85. (Tik. IV. 6) A s u b h ā n u p a s s i bhikkhave kāyasmim viharatha, ānāpānasati ¹¹ ca vo ¹² ajjhattam parimukham supatthitā ¹³ hotu, ¹⁴ sabbasaṃkhāresu aniccānupassino viharatha ¹⁵ Asubhānupassinam bhikkhave kāyasmim viharatam ¹⁶ yo subhāya dhātuyā rāgānusayo so pahīyati. ¹⁷ Ānāpānasatiyā ¹⁸ ajjhattam parimukham supatthitīya ¹⁹ ye

¹ sokkho, D. E.

² upapā, B.

³ amanussā s°, B. D. E.

⁴ pabbhāṅk°, B. M. P. Pa.

⁵ udīrayantā, M.; udīrayanto, D. E.; -udissayanto, C.; -unidissayanto, B.; -udidassanto, P.; udidamssanto, Pa.

⁶ apāvunanti *by conjecture*; apāmunanti, B.; apāpuncanti ugghārenti, A.; apāpurenti, M.; apāpuranti, C. D. E. P. Pa.

⁷ pamocenti, P. Pa.; pamocanti, C. D. E.; pamuccanti, B. M.

⁸ bahujanam te, Pa.; ojanante, B.; ojjanante, M.; ojana te, D.; ojanā te, C. E. (*also* P. ?).

⁹ satta°, C. D. E. P.

¹⁰ anuggamanti, M.

¹¹ ānāpānā s°, B.

¹² osati caro, D. E.; osati te, C.

¹³ su° *all MSS.*; supatthitā, B. C. P.

¹⁴ hotu ti, P. Pa.; hoti, C.; hotha, M.; honti, B.

¹⁵ viharatha, P. Pa.; *om.* B. C. D. E.

¹⁶ viharatha, B.

¹⁷ pahīyati, B. M. P. Pa.; pahīyyati, C.

¹⁸ ānāpānā s°, B.

¹⁹ su° *all MSS.*, supatthitīya, B. C. Pa.

bāhirā vitakkāsayā ¹ viḥātapaḥkhikā te na hontī. Sabba-
saṃkhāresu aniccānupassīnaṃ viharatāṃ yā aviḥā sā pahī-
yati,² yā viḥā sā uppañjati.

Asubhānupassī kāyasmim
ānāpāne ³ patissato ⁴ |
sabbasaṃkhārasamathāṃ
passaṃ ātāpi ⁵ sabbadā ||

sa ve ⁶ sammaddaso ⁷ bhikkhu
yato tattha vimuccati |
abhinivāvosito santo
sa ve ⁸ yogātigo ⁹ muni-ti || 6 ||

86. (Tik. IV. 7) Dham mānudhammapaṭipannassa bhik-
khuno ayaṃ¹⁰ anudhammo hoti, veyyākaraṇāya ¹¹ dhammā-
nudhammapaṭipanno 'yaṇ-ti,¹² bhāsamāno dhammaññeva
bhāsati no adhammaṃ, vitakkayamāno vā ¹³ dhamma-
vitakkaññeva vitakketi no adhammavittakkaṃ, tad-ubhayaṃ
abhinivajjetvā ¹⁴ upekkhako ¹⁵ viharati sato sampajāno ti.

¹ oāsiyā, B. C. ; vitakkāvisayā, D. E.

² pahiyati, C. ; pahiyati, B. M. P. Pa.

³ ānāpāna, D. ; ānāpāna, E.

⁴ satisato, D. E. ; satiyato, B. C.

⁵ oī all MSS ⁶ ve, D. E. M. ; ce, B. C. P. Pa.

⁷ sammadasso, M. P. Pa. ; sampa°, B. ; sammaddaso, C. ;
samaddaso, D. E.

⁸ ve, D. E. M. P. ; ce, B. C. Pa.

⁹ sa veyyagātigo, P. ; sa ve yogātito, D. E. ; sa ce yogāti
(omitting go muniti), Pa. ; ośaṅgātigo, B. M. ; oḡā, C. The
last gāthā occurs also in sutt. 53 and sutt. 72.

¹⁰ Om. P. Pa. ¹¹ oḡaraṇassa, C. ; oḡaraṇiyam, P. Pa.

¹² dhammānudhammapaṭipanno 'yaṇ-ti only M. and Aa.,
the other MSS omit this. ¹³ pana, D. E. P. Pa.

¹⁴ abhinivajjetvā, B. M. P. Pa. ; abhijjetvā, C. ; atinivajj°,
D. E. ; A. has abhinivattetvā, explaining it by . . . akatvā.

¹⁵ upekkhako, D. E.

Dhammārāmo dhammarato
 dhammam an¹vicintayaṃ |
 dhammaṃ anussasaṃ bhikkhu
 saddhammā na parihāyati ² ||

Carayaṃ ³ vā yaḍi vā titt⁴ham
 nisinno udavū sayayaṃ |
 ajjhattaṃ samayaṃ eittam
 santiaṃ vā thigga⁵chaḍḍati || 7 ||

87 (Tik IV 8) Tayo-me bhikkhave akusalavitakkā⁴ andhakaraṇā acakkhukaraṇā aññāpakaraṇā paññānirodhikā⁵ vighātapa⁶kkhikā anibbānasamvattanikā Katame tayo? Kāma⁷vitakko bhikkhave andhakaraṇo acakkhukaraṇo aññānakaraṇo paññānirodhiko⁵ vighātapa⁶kkhiko anibbānasamvattaniko. Vyāpāda⁸vitakko⁶ bhikkhave andhakaraṇo acakkhukaraṇo aññāpakaraṇo paññānirodhiko⁵ vighātapa⁶kkhiko anibbānasamvattaniko Vilīn⁹sāvitakko bhikkhave andhakaraṇo acakkhukaraṇo aññāpakaraṇo paññānirodhiko⁷ vighātapa⁶kkhiko anibbānasamvattaniko. Ime⁸ kho bhikkhave tayo akusalavitakkā⁴ andhakaraṇā acakkhukaraṇā aññāpakaraṇā paññānirodhikā⁷ vighātapa⁶kkhikā anibbānasamvattanikā Tayo-me bhikkhave kusala⁹vitakkā⁹ anandhakaraṇa cakkhukaraṇā ñāpaka¹⁰raṇā paññāvuddhikā⁷ avighātapa⁶kkhikā nibbānasamvattanikā. Katame tayo? Nekkham¹⁰ma¹⁰vitakko¹⁰ bhikkhave anandhakaraṇo cakkhukaraṇo ñāpakaraṇo paññāvuddhiko⁵ avighātapa⁶kkhiko nibbānasamvattaniko. Avyāpāda⁶vitakko⁶ bhikkhave anandhakaraṇo cakkhukaraṇo ñāpakaraṇo paññāvuddhiko⁵ avighātapa⁶kkhiko nibbānasamvattaniko. Avilīn⁹sāvitakko bhikkhave anandhakaraṇo cakkhukaraṇo ñāpakaraṇo paññāvuddhiko⁵ avighātapa⁶kkhiko

¹ °cintiyaṃ, C. ; cintaraṃ, B. ² parihāyīti, D. E.

³ paraṃ, D. E. ; *the first half of this gāthā occurs also* *sutt. 110, Aṅg.-Nik., Cat.-Nip. 11.*

⁴ akusalā v°, D. E. P. Pa. ⁵ saññā°, C.

⁶ All MSS. have by°. ⁷ saññā°, B. C. ⁸ imā, P. Pa.

⁹ kusalā v°, D. E. ¹⁰ nikkh°, B. C. ; nikkhama°, M.

khiko nibbānasamvattaniko. Ime kho bhikkhave tayo kusalavitakkā¹ anandhakaranā cakkhukaranā ñānakaranā paññāvuddhikā² avighātapakkhikā nibbānasamvattanikā ti.

Tayo vitakke³ kusale vitakkaye⁴
tayo pana akusale nirākare⁵ |
sa ve⁶ vitakkāni⁷ vicāritāni⁷
sameti vutthiva⁸ rajam⁸ samūhatam |
sa ve⁹ vitakkūpasamena¹⁰ cetasā
idheva so santipadam samajjhagā ti¹¹ || 8 ||

88. (Tik. IV. 9) Tayo-me bhikkhave antarā malā antarā amittā antarā sapattā antarā vadhakā antarā paccatthikā. Katame tayo? Lobho bhikkhave antarā malo antarā amitto antarā sapatto antarā vadhako antarā paccatthiko. Doso bhikkhave antarā malo antarā amitto antarā sapatto antarā vadhako antarā paccatthiko. Moho bhikkhave antarā malo antarā amitto antarā sapatto antarā vadhako antarā paccatthiko. Ime kho bhikkhave tayo antarā malā antarā amittā antarā sapattā antarā vadhakā antarā paccatthikā ti.

Anatthajanano lobho
lobho cittappakopano¹² |
bhayam-antarato jātam
tam jano nāvabujhati ||

¹ kusalā v°, D. E. ² saññā°, C. ³ vitakkaye, P.

⁴ vitakkaye, M. Aa.; vitakke, B. C. D. E. P. Pa.

⁵ niyākare, C. ⁶ ce, B. C. M.; om. Pa.

⁷ vicāritāni, M.; viharitāni, D. E.; vicārikāni, B. C. P. Pa.; C. adds tā; B. Pa. add tāni. The form vitakkāni is in all MSS.; vitakka and vicāra, vitakkitam and vicāritam are combined in *Brahmajālasutta*, ed. Grumbot, p. 46 (cp. the *Comm.*, P. T. S. 1886, p. 121).

⁸ vutthiva, M.; vutthiva, D. E. P.; vuddhivirajam, B. C.; vuttivirajam, Pa. ⁹ ce, B. C. M.

¹⁰ vitakkup°, B. M. P. Pa.; vitakkāp°, D. E.; B. adds ca. ¹¹ sammajjagā ti, B. ¹² cittapa°, M.

Luddho attham na janāti
 luddho dhammam na passati |
 andham¹ tamam¹ tada hoti
 yam lobho sahate naram ||

Yo ca lobham pahantvāna²
 lobhaneyye na lubbhati |
 lobho pahiyate³ tamhā⁴
 udabindu⁵ va pokkhara ||

Anatthajanano doso
 doso cittappakopano⁶ |
 bhayam-antarato jātam
 tam jano nāvabujjhati ||

Duṭṭho attham na janati
 duṭṭho dhammam na passati |
 andham¹ tamam¹ tada hoti
 yam doso sahate naram ||

Yo ca dosam pahantvāna²
 dosaneyye na dussati |
 doso pahiyate³ tamhā⁴
 talapakkam⁷ va⁷ bandhana ||

Anatthajanano moho
 moho⁸ cittappakopano¹ |
 bhayam-antarato jātam
 tam jano nāvabujjhati ||

Mūlho attham na janati
 mūlho dhammam na passati |
 andham¹ tamam¹ tada hoti
 yam moho sahate naram ||

¹ andhatamam, B. M. P. ² pahatvāna, D. E. Aa.

³ pahiyate, B. C. M.

⁴ tamhā, D. E. Aa.; tasma, B. C. M. P. Pa.

⁵ udakabā, B.

⁶ cittapaṇṇa, M.

⁷ talapakkam va, M.; °pakkamiva the other MSS.

⁸ hoti, D. E.

Yo ca moham pahantvāna¹
 mohaneyye na mūyhati |
 moham vihanā so sabbam
 ādicco v-udayaṃ² taman-ti³ || 9 ||

89. (Tik. IV. 10) Vuttam hetam bhagavatā vuttam-
 arahatā ti me sutam.⁴ Tīhi bhikkhave asaddhammehi
 abhibhūto pariyādinna⁵ Devadatto āpāyiko⁶
 nerayiko kappattho atekiccho. Katamehi tīhi? Pāpic-
 chatāya bhikkhave abhibhūto pariyādinna⁵ Devadatto
 āpāyiko⁷ nerayiko kappattho atekiccho. Pāpamittatāya
 bhikkhave abhibhūto pariyādinna⁵ Devadatto āpāyiko⁸
 nerayiko kappattho atekiccho. Sati⁹ kho pana uttari-
 karaṇiye¹⁰ oramattakena¹¹ visesādhigamena¹² ca antarā vo-
 sānam āpādi.¹³ Imehi¹⁴ kho bhikkhave tīhi asaddhammehi
 abhibhūto pariyādinna⁵ Devadatto āpāyiko¹⁵ nerayiko
 kappattho atekiccho ti. Etam-attham bhagavā avoca,
 tatthetam iti vuccati¹⁶

Mā jātu koci lokasmim
 pāpiccho upapajjatha¹⁶ |
 tadaminā¹⁷ pi jānātha
 pāpicchānam yathā gati ||

¹ pahatvāna, D. E.

² vudaya, B. P. Pa.; vudhayam, C.; udayam, D. E.

³ gamanti, D. E.

⁴ Vuttam°, Etam-attham°, only in M.

⁵ B. and M. have always pariyadinna° in this sutta, the other MSS. have the one time nn, the other time nñ.

⁶ apāy°, B. C. P. Pa.

⁷ apāy°, C. D. E. P. Pa.

⁸ apāy°, C. D. P. Pa.

⁹ sati, D. E. M.; tīhi, B. P. Pa.; tīhi, C.

¹⁰ uttarak°, D. E.; uttarikarāṇiyena, P. Pa.

¹¹ omattake, D. E.

¹² odhikamena, C.

¹³ āpādi, D. E. Aa.; āpāti, C., āpajji, B.: āpajjati, M.

¹⁴ ime, B. C. M.

¹⁵ apāy°, C. D. Pa.

¹⁶ upapajjati, M.

¹⁷ tadāminā, B.

Pandito ti samaññato ¹
 bhāvitatto ² ti sammato |
 jalam ³ va yassasā atthā ⁴
 Devadatto ti me sutam ||

So pamādam-anucinno ⁵
 āpajja ⁶ naṃ Tathāgataṃ |
 avīcimirayam patto ⁷
 catudvāram bhayānakam ||

Aduttassa hi yo ⁸ dubbhe ⁹
 pāpakammaṃ akubbato ¹⁰ |
 tam-eva pāpaṃ phusseti ¹¹
 dutthacittaṃ anādamam ||

Samuddam ¹² visakumbhena ¹³
 yo maññeyya padūsitum |
 na so ¹⁴ tena padūseyya
 tasmā ¹⁵ hi udadhī ¹⁶ maha ¹⁷ ||

Evam-etam ¹⁸ Tathagataṃ
 yo vādena vihiṃsati ¹⁹ |

¹ samaññato, Pa.; samaññato, B.

² attho, B. C. ³ jalam, B. C.

⁴ atthā, M.; addhā, B. C. P. Pa. Aa. (*but explaining it by thito*); atthā, D. E.

⁵ pamādam, D. E. P. Pa.; pamadam, B. C.; anucinno, C.; pamānam-anucinno, M. Aa., *but A. mentions pamādam-anuyūñjito as another reading.*

⁶ āpajja, B. C. Aa.; āsajja, M. P. Pa.; alajja, D. E.

⁷ yutto, C. ⁸ ro, C.

⁹ dubbhe, D. E. M. P. Pa.; dubbho, B. C.; dubbho (*sic*!) ti dusseyya, A. ¹⁰ akuppato, B. C.

¹¹ phussoti, C. (*for phasseti*); phuseti, P. Pa.; phussati, B.; phusati, D. E. M. ¹² samanta, B.; pasanna, C.

¹³ vīsa°, M.; visakujjhena, B.; visakujjhena, C.

¹⁴ yo, C. ¹⁵ bhesma (*sic*!), D. E. M.

¹⁶ udadhī, C. D. E. M.; oi, B. P. Pa. ¹⁷ matā, B.

¹⁸ ovanova, M. ¹⁹ vihiṃsati, C.; vihiṃsati, P.

sammaggatam¹ santacittam
vādo tamhi² na³ rūhati³ ||

Tādisam mittam kubbetha⁴
tañca⁵ seveyya paṇḍito |
yassa maggānugo⁶ bhikkhu
khayam dukkhassa pāpūne ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti⁷ || 10 ||

Catuttho⁸ vaggo.

Tassa uddānam⁸ :

Vitakka (80) sakkāra (81) sadda⁹ (82) *
cavamāna¹⁰ (83) loke¹¹ (84) asubham¹² (85) |
dhamma (86) andhakāra (87) malaṃ (88)
Devadattena¹³ (89) te¹⁴ dasā-ti¹⁴ ||

90.* (Tik. V. 1) Vuttam hetam bhagavatā vuttam-ara-
hatā time sutam.¹⁵ Tayo-me bhikkhave a g g a p p a s ā d ā.¹⁶
Katame tayo? Yāvata bhikkhave¹⁶ sattā apadā¹⁷ vā
dvipadā¹⁸ vā catuppadā¹⁹ vā bahuppadā²⁰ vā rūpino vā
arūpino vā saññino vā asaññino vā nevasaññināsaññino vā,
tathāgato tesam aggam-akkhāyati yad-²¹idam²¹ araham

¹ samaggo, B. C. M. P. Pa. ² tabbi, C. ³ vuhati, B.

⁴ kubbeti, C.; krubbetha, M. Pa.; kruppetha, B.;
krupetha, P. ⁵ tañce.

⁶ oānubho, B. ⁷ Ayam-pi^o only in M.

⁸ Uddānam. *There is no doubt about the catchwords ;
C. is least corrupt here ; the third line is in all MSS. alike.
I give only the lectio varia of the endings.*

⁹ saddha, D. E. ; santa, B. P. ; santam, C. ; om. Pa.

¹⁰ oṇam, P. Pa ; vacamālā, B. ¹¹ loko, B. D. E. Pa.

¹² asubha, B. D. E. M. P. ; asūrā, Pa. ¹³ Devadatto ti, B. M.

¹⁴ terasa, B.

¹⁵ Vuttam^o, Etam-attham^o, Ayam-pi^o, only in M.

¹⁶ aggo . . . bhikkho, om. C. ¹⁷ apādā, P. Pa.

¹⁸ dip^o, D. E. ¹⁹ catupadā, B. M. ; om. C.

²⁰ bahupadā, B. M. ²¹ Om. B. C. M. P. Pa.

* *The whole sutta occurs Ang.-Nik., Cat.-Nip. 34.*

sammāsambuddho. Ye bhikkhave buddhe pasannā agge¹ te¹ pasannā,¹ agge kho pana pasannānam aggo vipāko hoti. Yāvatā bhikkhave dhamma saṅkhatā vā asaṅkhatā vā virāgo tesam aggam-akkhayati, yad-idam madanimmaddano² pipasavinayo ālayasamugghāto vaṭṭu-pacchedo tanhakkhayo virāgo nirodho nibbānam³. Ye bhikkhave virāge dhamme pasannā agge te pasannā, agge kho pana⁴ pasannānam aggo⁵ vipāko hoti. Yāvatā bhikkhave saṅghā va gāṇā vā, tathāgatasavakasamgho⁶ tesam aggam-akkhayati, yad-idam cattāri⁷ purisavugāni⁸ attha purisapuggalā, esa bhagavato sāvakasamgho āhuneyyo⁹ pāhuneyyo¹⁰ dakkhineyyo añjalikarapīyo¹¹ anuttaram puññakkhettam¹² lokassa¹³. Ye bhikkhave saṅghe pasannā agge te pasannā, agge kho pana¹⁴ pasannānam¹⁴ aggo¹⁴ vipāko hoti. Imo kho bhikkhave tayo aggappasāda¹⁵ ti. Ettam-attham bhagava avoca, tattlietam iti vuccati¹⁶:

Aggato¹⁷ vo pasannānam
aggam dhammam¹⁸ vijānetaṃ |
agge buddhe pasannānam
dakkhineyye anuttare .

agge dhamme pasannānam
vaṭṭupasame sukhe |
agge saṅghe pasannānam
puññakkhette anuttare

¹ Om. D. E.

² nimmadano, B. C. D. E. ; maddanimmaddano, P. Pa.

³ nibbānam-ti, B. M.

⁴ Om. C.

⁵ agge, C.

⁶ tathāgatasā savakam saṅgho, B.

⁷ Om. B. C.

⁸ oyuggam, B.

⁹ āhun°, B. E. Pa.

¹⁰ pāhun°, C. D. M. P.

¹¹ oīyo, B. M. ; oīyyo, P. Pa.

¹² puññakho, B.

¹³ lokassa ti, D. E.

¹⁴ Om. B.

¹⁵ aggappas°, B. C. M.

¹⁶ Ettam-attham° only in M.

¹⁷ agge, C. In Pa. the first two gathas are omitted.

¹⁸ aggaḍhammam, B. P.

aggasmim dānaṃ dadatam
 aggam puññaṃ pavaddhati ¹ |
 aggam āyu ca vaṇṇo ca
 yaso kitti sukham balaṃ ² ||

Aggassa dātā medhāvī ³
 Aggassa puññaṃ pavaddhati |
 devabhūto manusso va
 aggappatto ⁴ pamodatīti ⁵ ||
 Ayam-pi attho vutto bhagavatā iti me sutan-ti || 1 ||

91. (Tik. V. 2) Antam-idam bhikkhave jīvikānaṃ ⁶
 yad 7-idam ⁷ piṇḍolyam, abhulāpāyaṃ ⁸ bhikkhave lokasmim
 Piṇḍolo vicarasi pattapāṇīti. Tañca kho etaṃ bhikkhave
 kulaputtā upenti atthavasikā ⁹ atthavasam ⁹ paṭicca, neva
 rājābhiniṭā na corābhiniṭā na inattā ¹⁰ na bhayaṭṭhā ¹¹ na
 ājivikā ¹² pakatā ¹³ Apica kho ¹⁴ otinnamhā ¹⁵ jātiyā jarāya ¹⁶
 maraṇena sokehi paridevehi dukkhehi domanassehi
 upāyasehi dukkhābhikinnā ¹⁷ dukkhaparetā, appeva nāma
 imassa kevalassa dukkhakkhandhassa antakiriya ¹⁸ paññā-
 yethā ti. Evaṃ pabbajito cāyaṃ ¹⁹ bhikkhave kulaputto

¹ pavuddhati, B. ; pavadati, M. ² phalam, B.

³ oī, M. P. Pa. ; oi, B. C. D. E.

⁴ aggapatto, B. M. P. Pa. ⁵ Without iti, B. C. P.

⁶ jīvitam, C. ⁷ Om. C.

⁸ abhipāyaṃ, C ; abhipāpāyaṃ, B. ; abhisāpāyaṃ, P.
 Pa. ; asapāyaṃ, M. ; atisappāyaṃ, D. E.

⁹ attā, C. ¹⁰ inattā, M. ; inaddhā, B. ; inaddā, C.

¹¹ bhayaṭṭhā, M. ; bhayatā, C.

¹² ājivikā, D. E. ; ājivika, B. M. P. Pa. ; ājivaka, C.

¹³ vakatā, D. E. ; paṇatā, B.

¹⁴ kho pana, C.

¹⁵ otinnamhā ca, D. E. ¹⁶ jarāmaro, B. C

¹⁷ dukkhābhikinnā, C. Pa. ; dukkhotinnā, B. M. P.

¹⁸ okiriya, B. C. ¹⁹ vāyam, D. E.

so ¹ ca ¹⁰ hoti abhiḥhālī ² kāmesu ³ tibbasārāgo ⁴
 vyāpānacitto ⁵ paduttāraṇasaṅkappo mutṭhassati ⁶
 asampajjāno asamaḥito vibbhantacitto pakatindriyo. Sey-
 yathā pi bhikkhave chavālātaṃ ubhato padittāṃ majjhe
 guthagataṃ ⁷ nova game katṭhatthaṃ ⁸ pharati ⁹ na
 araṇṇe, tatthūpanuḥham bhikkhave imaṃ puggalaṃ vadāmi,
 gihbhoga ¹⁰ ca parihīno sāmāññatthaṇa na paṭipūotīti.

Gihbhoga ca ¹¹ parihīno
 sāmāññatthaṇa dubbhago ¹² |
 paridhamasamāno ¹³ pakireti ¹⁴
 chavālātaṃ va ¹⁵ nassati ||

Seyyo ayogulo ¹⁶ bhutto
 tatto aggisikhūpamo |
 yaṇe bhuñjeyya dussilo
 tatṭhapindam asaṇṇato ti || 2 ||

92. (Tik. V. 3) Saṅghāṭikapaṇṇo ¹⁷ ce ¹⁸ pi bhik-

¹ so ca om. B. C. M. P. Pa.

² olū, E.; olu, B. M. P. Pa.; D. and C. have a letter which looks like ph with the small curved line as in tṭha or ſica.

³ kāmesu ca, P. Pa.

⁴ tippa°, B. P. Pa.; tibbarago, C. D. E.; see the next sutta. All MSS. except D. E. have hy°. ⁵ mutṭhassati, M.

⁶ gūḍha°, B.; gūḍha°, P. Pa. ⁷ katṭhatthaṃ, C.

⁸ parati, C. P. ⁹ gih°, C. E.; gih°, B.

¹⁰ dubbhago, Aa.; dubbhavo, B; dubhato, D. E. (with ū, E.); dubhagata, P.; duggato, M.; duggati, Pa; otim, C.

¹¹ paridhamso, D. E. M. P. Pa.; paritāmasamāno ti vinayamāno, A.; parittāmas°, B.; pariccāmas°, C.

¹² pakī°, C. M.; parikī°, B.

¹³ va, M.; ca, C. D. E.; olātūṇa, B; P. is corrupt here, and Pa. omits the two words.

¹⁴ ogulo, C. D. E.; guḷo, P.; guḷho, B. M. Pa.—The second gāthā occurs also in sutt. 18.

¹⁵ ce om. D. E.; saṅghāṭikapaṇṇe, C.

khavē bhikkhu¹ gahetvā piṭṭhito² anubandho·assa pāde
pādam nikkhipanto so ca hoti abhiṃjhālū³ kāmesu tibba-
sārāgo⁴ vyāpānaccitto⁴ paduṭṭhamanasamkappo mutṭhas-
sati asampajāno asamāhito vibbhantacitto pakatindriyo,
atha kho so ārakā va⁵ mayham ahañca tassa. Tam kissa
hetu? Dhammam hi so bhikkhave bhikkhu na passati
dhammam apassanto⁶ na⁷ mam⁷ passati. Yojanasate ce
pi so⁸ bhikkhave bhikkhu vihareyya, so ca hoti anabhi-
jjhālū⁹ kāmesu na tibbasārāgo¹⁰ avyāpānaccitto¹⁰ appa-
duṭṭhamanasamkappo¹¹ upatṭhitasati sampajāno samāhito
ekaggacitto samvutindriyo,¹² atha kho so santike va may-
ham ahañca¹³ tassa.¹³ Tam¹⁴ kissa hetu? Dhammam hi
so bhikkhave bhikkhu passati, dhammam passanto mam
passatīti.

Anubandho pi ce assa
mahiccho¹⁵ va¹⁶ vighātavā |
ejānugo¹⁷ anejassa
nibbutassa anibbuto |
giddho¹⁸ so vitagedhassa
passa yāvañca ārakā¹⁹ |

Yo²⁰ ca dhammam-abhiññāya
dhammam-aññāya paṇḍito |

¹ bhikkhuno, B.

² piṭṭhito piṭṭhito, C ; *cp. Brahmajālas*, ed. Grunblot, p. 2.

³ olu, B D P. Pa. ; C. has here the same letter as in *sutt.* 91.

⁴ tippa°, B. P. Pa. ; tibbarāgo, C. D. E. All MSS. have
by°. (*See* *sutt.* 91.) ⁵ ca, B. ⁶ na pass°, B

⁷ mam na, D E Pa. ⁸ me, D. E. P. Pa.

⁹ olū, E. ; olu, the other MSS.

¹⁰ tippa°, B. C. P. Pa. All MSS. except D. E. have by°.

¹¹ apadu°, B. C. M. ¹² samvutindriyacitto, B. C.

¹³ ahañcassa, M. ; ahañca, B. ¹⁴ Om. B.

¹⁵ mahijho, C. ¹⁶ ca, B. D. E. M

¹⁷ ojānugo, D. E. ; ejādāso, M. ; ejāsā, B. ¹⁸ yiddho, C.

¹⁹ Pa has here the last pāda of the third gāthā, omitting all
between. ²⁰ so, C. M.

rahado va nivāto ca¹
anejo² vupasaṃmati ||

Anejo so anejassa
nibbutassa ca nibbuto³ |
agiddho⁴ + vitagedhassa
passa yāvañca santiko ti || 3 ||

93. (Tik. V. 4) Tayo-me bhikkhave aggi.⁵ Katame tayo? Rāgaggi, dosaggi, mohaggi. Ime kho bhikkhave tayo aggīti.

Rāgaggi⁶ dahati⁷ macce⁸
ratto⁸ kāmosu mucchito |
dosaggi pana vyāpame⁹
nare pāṇātipātino¹⁰ ||

mohaggi pana sammulhe¹¹
ariyaḍḍhamme akovido¹² |
eto aggi⁵ ajānanta¹³
sakkāyabhirata pajā ||

Te vaḍḍhayanti¹⁴ nirayaṃ
tiracchamañca yoniyo¹⁵ |

¹ rahado upanivāto va, P.; dahado upanivāto ca, B. C.; dahado vupanivāto, M. (*without va or ca*); rahado ca nivāto ca, D. E.; *the explanation in A. is: nivātaḍḍhāne rahado viya.* ² anejā, B. C.

³ nibbo sa nibbo, M.; nibbutassa anibbuto, B. C. P.

⁴ agiddho so, B. M.; aviddho so, C. P.

⁵ aggi, M.; *the other MSS. have vi.*

⁶ rāgakkhi dahati, C. ⁷ macco, B. C. ⁸ ratto, B. C.

⁹ *All MSS. except D. E. have byo; vyāpanno, B. C.*

¹⁰ opātine, C.; opātane, B.; opātike, P. Pa.

¹¹ sammulhe, M. Pa.; sammulho, D. E.; sam^o, C. P. (u); samulho, B.

¹² akovido, C. D. E.; ovidho, P.; ovidho, B.

¹³ ajānanto, P. Pa.

¹⁴ vaḍḍhayanti, M.; vaḍḍhayanti (?), Pa.; vappayhanti, P.; vaḍḍayihanti, C. ¹⁵ yoniya, P. Pa.; yoniso, C

asuram pettivīṣayañca ¹
amuttā mārabañḍhanā ² ||

Ye ca ³ rattim divā yuttā
sammāsambuddhasāsane |
te nibbāpentī rāgaggiṃ ⁴
niccam asubhasaññino ||

dosaggiṃ ⁵ pana mettāya
nibbāpentī naruttamā |
mohaggiṃ ⁴ pana paññāya ⁶
yāyaṃ ⁷ nibbedhagāmini ⁸ ||

Te nibbāpetvā nipakā
rattindivam-atanditā ⁹ |
asesam parinibbanti
asesam dukkham-accagum ¹⁰ ||

Ariyaddasā ¹¹ vedaguno ¹²
sammad-aññāya paṇḍitā |
jātikkhayam ¹³-abhiññāya
nāgacchantī punabbhavan-ti || 4 ||

94. (Tik. V. 5) Tathā ¹⁴ tathā ¹⁴ bhikkhave bhikkhū ūpa-

¹ asuram (for asuranikāyam ?), D. E. M. P.; asure, B. Pa.; asura°, C; pittu°, B. C M P. Pa.; °visayam, without ca, M. ² māna°, B. ³ Om. C.

⁴ oim, M; all other MSS. oi.

⁵ oim, M., °am, D. E.; the other MSS. oi.

⁶ saññāya, C. ⁷ Om. D. E. ⁸ °gāminam, M.

⁹ rattim divā atantitā, B.

¹⁰ accagum, M.; accagū, C.; ajjagū, B.; ajjhagā, D. E. P.; añcagā, Pa.

¹¹ ariyaddasā, M. P.; ariyadusā, D. E.; ariyaddhaso, B. C.; ariyassa, Pa.; also the MS. of A. (ariyatthasā ti Aa.) is corrupt here; see *sutt.* 95, where the same *gāthā* reoccurs. ¹² °guno, D. E. P.; gunā, B.; guṇā, C.

¹³ om, M.; the other MSS. om.

¹⁴ tathāgatā, C.

parikkheyyā,¹ yathā yathā² upaparikkhato³ bahiddhā
cassa⁴ viññānam avikkhittā⁵ hoti avisatam⁶ apphattam
asamūhutam⁷ anupādaya⁸ apavāṇassato ayatim⁹ jātijarāma-
raṇadukkhasamudayasamblavo na hotīti.

Sattasaṅgapahinassa¹⁰
netticchinna¹¹ bhikkhuno |
vikkhīno¹² jātisaṃsāro
natthi tassa punabbhavo ti || 5 ||

95. (Tik. V. 6) Tisso imā bhikkhave kāmupapattiyo.¹³
Katamā tisso? Paccupatthitakāmā¹⁴ nimmanaratino para-
nimmitavasavattino.¹⁵ Imā kho bhikkhave tisso¹⁶ kāmupa-
pattiyo¹⁷ ti.

Paccupatthitakāmā ca
ye devā vasavattino |
nimmanaratino devā
ye cañño kāmabhogino ||

itthabhaṇḍānathabhaṇḍam¹⁸
kāmaabhogesu paṇḍito¹⁹ |
sabbe paricajje²⁰ kāmo
ye²¹ dippā ye ca mānusa ||

¹ uparuparikkheyya, B. ; upaparikkheyyam, P. Pa.

² yathā yathāyam, D. E. ; yathā yathassupaparikkhato,
P. Pa. ³ okkhito, C. ; okkhitto, B.

⁴ passa, D. E. ⁵ vikkho, C.

⁶ avisatam, B. ; odam, C.

⁷ asamūhitā, D. E. ; asanditam, P.

⁸ anuppā°, C. ⁹ āyatim, M. ; all other MSS. oī.

¹⁰ tatthasaṅga°, C. ¹¹ vikkhano, C.

¹² kāmū°, E. ¹³ okāmo, B. C.

¹⁴ parinimmitavassa°, B. ¹⁵ Om. B. C.

¹⁶ itthibhā°, C. ; na ittha°, B. ¹⁷ samūhitā, D. E.

¹⁸ paricajje, B. ; paribbaje, P.

¹⁹ ye ca dippā, P. Pa. ; te nibbā, C.

Piyarūpasātagadhitam ¹
 chetvā sotam ² dūaccayam ² |
 asesam parinibbantī
 asesam dukkham-accagum ³ ||

Ariyaddasā ⁴ vedaguno ⁵
 sammad-aññāya paṇḍitā |
 jātikkhayam ⁶-abhiññāya
 nāgacchanti punabbhavan-ti || 6 ||

96. (Tik. V. 7) Kāmayogayutto ⁷ bhikkhave bhavayogayutto āgāmī ⁸ hoti āgantā ⁹ itthattam ¹⁰; kāmayogavisaññutto ¹¹ bhikkhave bhavayogayutto ¹² anāgāmī ¹³ hoti anāgantā ¹⁴ itthattam ¹⁰, kāmayogavisaññutto bhikkhave bhavayogavisaññutto ¹⁵ arahā ¹⁶ hoti khīṇāsavo ti.

Kāmayogena saññuttā ¹⁷
 bhavayogena cūbhayam |

¹ °sātagadhitam, B. M.; cp. *Udānam* II. 7: piyarūpasātagadhitā ve devakāyā puthumanusā ca; °sātarādhitam, C.; °sātarāmitam, B.; °sātarūpagadhitam, D. E. P. Pa., also Aa., cp. *sutt.* 109. ² hetam dūccarayam, C.

³ ajjagum, B.; ajjhagū, D. E.; cp. *sutt.* 98.

⁴ ariyaddasā, B. D. E. M. P. Pa.; ariyantasā, C.; cp. *sutt.* 98, where the same gāthā occurs.

⁵ °guṇo, C. E.; °guṇā, B.

⁶ °m, M.; the other MSS. °m. ⁷ kāmarāgayutto, B.

⁸ āgāmī, M.; anāgāmi, B. C. D. E.; adho āgāmi, P.; adhobbhāgāmi, Pa.

⁹ āgantā, only M.; the other MSS. āgantvā, also A. (though explaining it by āgamanadhammo).

¹⁰ itthattham, C. P.

¹¹ °yogasaññutto, C. ¹² °yogavisaññutto, B. C. P. Pa.

¹³ °i, only M.; the other MSS. °i.

¹⁴ anāgantā, only M.; anāgatā, B.; the other MSS. antvā. ¹⁵ bhavarāga°, B.; bhagavayoga°, P.

¹⁶ araha, C.; araham, D. E. P. Pa.

¹⁷ Cp. *Ang.-Nik.*, *Cat.-Nip.* 10, 3.

sattā¹ gacchanti saṃsāraṃ
jāṭṭamarapaṇḍino² ||

Yo ca kamo pahantvāna³
appattā āsavakkhayaṃ⁴ |
bhavayogena saṃñittā⁵
anāgāmiti vuccare ||

Ye ca kho chinnasaṃsayā⁶
khīṇamānapuññabbhavā |
te ve⁷ pāraṅgatā⁸ loko
ye pattā⁹ āsavakkhayaṃ-ti || 7 ||

Ta ti ya b h ā ṇ a v ā r a ṃ .

97. (Tik. V. 8) Kalyāṇasīlo bhikkhave bhikkhu kalyāṇadhammo kalyāṇapaṇḍī imasīni dhammavinaye kevali¹⁰ vusitava uttamaṇiṣo ti vuccati. Kathañca bhikkhave bhikkhu kalyāṇasīlo hoti? Idha bhikkhave bhikkhu silavā hoti pāṇiṃ saṃvāsaṃ vāsaṃ vulo viharati, acāragocarasampanno anumatteṣu¹¹ vājjesu bhayadassavī samadaya sikkhati sikkhāpadesu, evaṃ kho bhikkhave bhikkhu kalyāṇasīlo hoti. Iti kalyāṇasīlo. Kalyāṇadhammo ca katham hoti? Idha bhikkhave bhikkhu sattamaṇi¹² bodhipakkhikāmaṇi dhammānaṃ bhavaṇānuyogam-anuyutto viharati, evaṃ kho bhikkhave bhikkhu kalyāṇadhammo hoti. Iti kalyāṇasīlo kalyāṇadhammo. Kalyāṇapaṇḍī ca katham

¹ satthā, B. P.

² All MSS. but M. add ti; °gāṇino ti, B. P. Pa.; °gāminanti, C D. E. ³ pahantāna, B. P.; pahantvāna, D. E.

⁴ °khhayanti, B. C. ⁵ All MSS. saṃy°.

⁶ chinnasaṃsayā, C. M. Aa.; bhinnā°, B.; tinnasaṃsāraṃ, D. E.; khīnasaṃsārā, P., °ro, Pa.

⁷ vo, P.; va, C. D.; ce, B.

⁸ pāyaṅg°, P.; pāraṅgatā, D. E.

⁹ sattā, B. C.; bhatta, Pa. ¹⁰ kevalaṃ, B. C.

¹¹ anupattēsu, C.

¹² satthamaṇi, M. Aa., cp. sutt. 82; the other MSS. have satatamaṇi.

hoti ? Idha bhikkhave bhikkhu āsavānaṃ khayā¹ anāsavaṃ²
cetovimuttiṃ³ paññāvimuttiṃ⁴ diṭṭhe va dhamme sayā⁵
abhiññāya⁶ sacchikatvā upasampajja viharati, evaṃ kho
bhikkhave bhikkhu kalyāṇapaṇṇo hoti. Iti kalyāṇasīlo
kalyāṇadhammo kalyāṇapaṇṇo imasmiṃ⁷ dhammavinaye⁸
kevali⁹ vusitavā uttamaपुरiso ti vuccatīti.¹⁰

Yassa kāyena vācāya
manasā natthi dukkaṭaṃ |
taṃ ve⁶ kalyāṇasīlo ti
āhu bhikkhum⁷ hirimataṃ⁸ ||

Yassa dhammā subhāvitā⁹
pattasambodhigāmino¹⁰ |
taṃ ve⁶ kalyāṇadhammo ti
āhu bhikkhum⁷ anussadaṃ¹¹ ||

Yo dukkhassa pajānāti
idheva¹² khayam-attano |
taṃ ve⁶ kalyāṇapaṇṇo¹³ ti
āhu bhikkhum⁷ anāsavaṃ ||

Tehi dhammehi sampannaṃ
anighaṃ chinnaṃsayamaṃ |
asitaṃ¹⁴ sabbalokassa
āhu sabbappahāyinaṃ¹⁵-ti || 8 ||

¹ vimutti, B. C. P. Pa.

² abhiññā, B. Pa. M ; *cp. sutt. 99, and Puggalapaṇ-*
ñattu, III. 1, where the same sentence occurs.

³ Om. D. E.

⁴ kevalaṃ, B. C.

⁵ vuccati, C. ; °puriso hotīti vuccati, B

⁶ ce, B.

⁷ bhikkhu, B. C. P. Pa. M.

⁸ hirimataṃ, D. E. ; hirimatan-ti hirimantaṃ hirisam-
pannaṃ, A. ; hirīmanam, B. C. P. Pa. M.

⁹ sabh°, D. E.

¹⁰ °sambodha°, C. M. ; pattasambodhi°, P. Pa. ; sattaṃ-
sambodha°, B.

¹¹ anussataṃ, D. E. ; anussaraṃ, B. C.

¹² idhevā, B.

¹³ °dhammo, C. P. Pa.

¹⁴ ahitaṃ, C. ; appitaṃ, B.

¹⁵ sabbapah°, B. C. M

98 (Tik. V. 9) * Dve-imāni¹ bhikkhave dānāni āmisa-
dānañca² dhammadanañca,³ etad-aggam bhikkhave imesam
dvīpam⁴ dānānam yad-idam dhammadānam Dve-me
bhikkhave samvibhāgā amissasamvibhāgo⁵ ca dhammasam-
vibhāgo ca, etad-aggam bhikkhave imesam dvīpam sam-
vibhāgānam yad-idam dhammasamvibhāgo. Dve-me
bhikkhave anuggahā āmisānuggaho⁶ ca dhammānuggaho
ca, etad-aggam bhikkhave imesam dvīpam anuggahānam
yad-idam dhammānuggaho ti.

Yam-āhu dānam paramam anuttaram
yam samvibhāgam bhagavā avappayi |
aggamhi⁵ khattamhi⁵ pasannacitto
vīṇū pajānam ko na yajetha⁶ kālo ||

Ye ceva bhāsanti sunanti eūbhayam
pasannacittā sugatassa⁷ sāsano |
tesam so attho paramo visujjati
ye appamuttā sugatassa⁷ sāsano ti || 9 ||

99 (Tik. V. 10) Vuttam hetam bhagavatā vuttam-arahatā
ti me sutam.⁸ Dhammenāham bhikkhave tevijjam
brāhmaṇam⁹ paññāpemi, nāñham¹⁰ lapitalāpanamattena.
Kathañcaham¹¹ bhikkhave dhammena tevijjam brāhmaṇam
paññāpemi nāñham¹² lapitalāpanamattena?—Idha bhik-
khavo bhikkhu anekavīhitam pubbenivāsam anussarati,

¹ imāni, B. C. M.

² āmissa°, B. D. E.; ca, om. D. E. ³ āmissam°, P.

⁴ āmisa anu°, D. E.; āmissanuo°, M.; amissānu°, B.

⁵ aggadakkhiṇakhattamhi, B. ⁶ yajeya, P.

⁷ suggo, P. Pa.

⁸ Vuttam°, Etam-attham°, Ayam-pi°, only in M.

⁹ B. P. Pa. have always brahm°, but M. brāhm°.

¹⁰ nañham, M.; na aññham, B. C. P. Pa.

¹¹ Kathañca, M.

¹² nañham, M.; na aññham, C. P. Pa.; naaññham, B.

* Cp. sutta 100, and *Anguttara Nikāya* II. xiii.

seyyathīdam ekam-pi jātim¹ dve pi jātiyo tisso pi jātiyo
 catasso pi jātiyo pañca² pi³ jātiyo⁴ dasa⁵ pi⁶ jātiyo
 vīsam-pi⁷ jātiyo timsam-pi⁸ jātiyo cattālisam-pi jātiyo
 paññāsam-pi jātiyo, jātisatam-pi jātisahassam-pi jātisata-
 sahassam-pi, aneke pi samvattakappe aneke pi vivattak-
 kappe aneke pi samvattavivattakappe amutrāsīm⁹ evam-
 nāmo¹⁰ evaṃgotto evamvaṇṇo evanāhāro evamsukhaduk-
 khapaṭisamvedī¹¹ evamāyupariyanto, so tato cuto amutra
 udapādīm,¹² tatirāpāsīm¹³ evamnāmo evaṃgotto evamvaṇṇo
 evanāhāro evamsukhadukkhapaṭisamvedī¹⁴ evamāyupari-
 yanto, so tato cuto idhūpapanno ti. Iti sākāram sa-
 uddesam anekavihitam pubbenivāsam anussarati. Ayam-
 assa paṭhamā vijjā adhiḡatā hoti, avijjā vihatā vijjā
 uppannā, tamo vihato āloko uppanno, yathā taṃ appamat-
 tassa ātāpino pahitattassa viharato.—Puna ca param
 bhikkhave bhikkhu dibbena cakkhunā visuddhena atik-
 kantamānusakena¹⁵ satte passatī cavamāne uppajjamāne
 hīne paṇite suvaṇṇe dubbanṇe sugate duggate, yathākam-
 mūpage satte pajānāti Ime vata¹⁶ bhonto sattā kāyaduc-
 caritena samannāgatā vacīduccaritena¹⁷ samannāgatā¹⁸
 manoduccaritena¹⁹ samannāgatā²⁰ ariyānaṃ upavāḍakā
 micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa
 bhedaṃ param-maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ
 upapannā. Ime vā pana bhonto sattā kāyasucaritena
 samannāgatā vacīsucaritena²¹ samannāgatā²² manosucari-

¹ jāti, C P Pa ² Om. C. D E. P Pa ³ dasampi, B. C. P. Pa.

⁴ vīsampi, C.; vīsampi, B.; vīsampi, P. Pa.; vīsatimpi,
D. E.; vimśampi, M. ⁵ tisampi, B.

⁶ amutrāsīm, C M; °si, B D. E. P. Pa.

⁷ Om. D. E. ⁸ °vedī, B. C. P. Pa.

⁹ udapādīm, M.; °dī, B. C. P. Pa.; uppādi, D. E.

¹⁰ tatrāpāsan-ti, Aa; °āsi, without m, all other MSS.;
tatrāsāpi, D. E.; tatrāsi, C. ¹¹ °vedī, B. C.

¹² °mānussakena, B. M. P. Pa. ¹³ ca pana, B. C.

¹⁴ Intentionally omitted in all MSS. See sutt. 70, 71.

¹⁵ ducc° sam°, intentionally omitted in D. E.

¹⁶ Not omitted in D E. See sutt. 70, 71.

tona samannāgatā ariyānaṃ anupavāḍakā sammāditthikā sammāditthikanuṃsaṃāḍhā, te kāyassa bheda paṃam-maraṇā sugatīm saggaṃ lokam upapannā ti. Iti dibbena cakkhunā visuddhena atikkantamānusaṅkena ¹ —pe— yathā-kammūpago satte pajānāti. Ayam-assa dutiyā vijjā adhigatā hoti, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā tam appamattassa ātāpino pahitattassa viharato.—Puna ca paraṃ bhikkhavo bhikkhu āsavānaṃ khayā anāsavaṃ ceto vimuttiṃ ² paññāvimuttiṃ ³ diṭṭhe va dhamme sayam abhiññāya ⁴ sacchikatvā upasampajja viharati. Ayam-assa tatiyā vijjā adhigatā hoti, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā tam appamattassa ātāpino pahitattassa viharato. Evam kho ahaṃ bhikkhavo dhammena tevijjam brāhmaṇaṃ paññāpemi nāññaṃ ⁵ lapitalāpanamattena—
Etam-atthaṃ bhagavā avoca, tatthetam iti vuccati ⁶ :

[Pubbeniṃsaṃ yo vedi
saggāpāyaṇa brāhmaṇaṃ |
paññāpemi na ca aññaṃ
lapitalāpanamattena||] ⁷

Pubbeniṃsaṃ yo vedi ⁷
saggāpāyaṇa passati ⁸ |
atha ⁹ jātikhayaṃ ¹⁰ patto
abhiññāvosito ¹¹ muni||

¹ mānussakeṇa, B. M. P. Pa.

² vimuttiṃ, M. ; without ṃ, B. C. D. E. P. Pa. ; see the same passage in sutt. 97. ³ abhiññā, B. C. M.

⁴ na aññaṃ, C. M. ; anaññaṃ, B.

⁵ Etam° only in M.

⁶ This gāthā only in B. and C. ; it is a later addition.

⁷ vedi, for Skr. veda? A. explains it by janāti, but Childers takes it Iḥp. gāth. 423, where the same gāthā occurs, as the adj. vedi; cp also Aṅguttara Nikaya III., 58, 6 and 59, 4.

⁸ passato, C.

⁹ atho, D. E.

¹⁰ jātikhayaṃ, B.

¹¹ abhiññādesito, C.

etāhi tihi vijjāhi
 tevijjo hoti brāhmaṇo |
 tam-aham¹ vadāmi tevijjam
 naññam² lapitalāpanan-ti || 10 ||

Ayam-pi³ attho vutto bhagavatā iti me sutan-ti⁴ || 10 ||

|| Pañcama vaggo ||

Tass-uddānam⁵.

Pasāda⁶ (90) jīvita⁷ (91) saṅghāti⁸ '92)
 aggi (93) upaparikkhayā (94) |
 upapatti (95) kāma (96) kalyāṇam (97)
 dānam (98) dhammena (99) te dasā-ti⁹ ||

|| Tikanipātam⁹ nitthitam ||

100. (Cat. 1) Vuttam hetam bhagavatā vuttam-ara-
 hatā ti me sutam.¹⁰ Aham-asmi¹¹ bhikkhave¹² brāhmaṇo¹³
 yācayogo sadā payatapāṇi antimadehadhāro¹⁴ anuttaro
 bhisakko sallakatto. Tassa me tumhe puttā orasā¹⁵
 mukhato jātā dhammajā dhammanimmitā¹⁶ dhammadāyādā
 no āmisadāyādā.¹⁷ Dve-māni bhikkhave dānāni āmisa-

¹ tasmāham, P. Pa.

² naññam, M.; na aññam, B. C. P. Pa.

³ M. om. pi.

⁴ Ayam° only in M.

⁵ Tassudānam, M.; the other MSS. vaggassa uddānam
 (with one d, P. Pa.)

⁶ pās°, B. C. D. E.

⁷ vijita, B.; jīvita, D.; jīvika, E.

⁸ oti, B. C.

⁹ Tikka°, B. M. P. Pa.

¹⁰ Vuttam°, Etam-attham°, Ayam-pi°, only in M. For
 the contents of this sutta cp. sutt. 98.

¹¹ asmim, C. D. E.

¹² bhikkhave bhikkhu, B. C. P. Pa.

¹³ brahm°, B. P. Pa.

¹⁴ odhāro, B. M.; the other MSS. odharo.

¹⁵ orasa, D. E.; B repeats puttā after orasā; for the whole
 passage cp. Assalāyanasutta, ed. Pischel, p. 9.

¹⁶ onimittā, D. E. Pa.

¹⁷ āmissa°, P. Pa.

danañca¹ dhammadānañca, etad-aggam bhikkhave ime-
sam² dvinnam dānānam yad-idam dhammadanam. Dve-
me³ bhikkhave samvibhāgā, āmisasamvibhāgo⁴ ca⁵ dham-
masamvibhāgo⁵ ca, etad-aggam bhikkhave imesam
dvinnam samvibhāgānam yad-idam dhammasamvibhāgo.
Dve-me bhikkhave anuggahā, āmisānuggaho⁶ ca dhammā-
nuggaho ca, etad-aggam bhikkhave imesam dvinnam
anuggahānam yad-idam dhammānuggaho. Dve-me bhik-
khavē yāgā, āmisayāgo ca⁵ dhammayāgo ca, etad-aggam
bhikkhave imesam dvinnam yāgānam yad-idam dhammayāgo
ti. Etam-attham bhagavā āvoca, tatthetam iti vuccati : 7

Yo dhammayāgam ayajī⁸ amaccharī⁹

tathāgato sabbabhūtānukampī¹⁰ |

taṁ tādīsam devamarussasottham¹¹

sattā¹² namassanti bhavassa pāramitī¹³ ||

Ayam--pi¹⁴ attho vutto bhagavatā iti me sutam-ti¹⁵ || 1 ||

101. (Cat. 2) * Cattāri-māni bhikkhave appāni ceva
sulabhāni ca¹⁵ tūni¹⁵ ca¹⁵ anavajjāni. Katamāni cattāri ?
Paṇsukūlam bhikkhave civarānam¹⁶ appañca sulabbhañca
tañca anavajjam. Piṇḍiyālopo bhikkhave bhojanānam¹⁷ ap-
pañca sulabbhañca tañca anavajjam. Rukkhamūlam bhik-

¹ āmissa°, B. P. Pa.

² Om. D. E.

³ Ime dve me, C.

⁴ āmissa°, B.

⁵ Om. C.

⁶ āmissanu°, B. ; āmissu anu°, Pa.

⁷ Etam-attham°, Ayam-pi°, only in M.

⁸ ayajī, M. E. ; ayaji, D. Pa. ; asaji, P. ; assaji, C.,
assaji, B.

⁹ oi, B. P. Pa.

¹⁰ sabbasattānukampīti, Aa. ; M. has the || after °kampī,
but in the other MSS. °kampitam is written together, in B.
with || after taṁ, in C. even °kampinam.

¹¹ °manussānam sottham, B. C.

¹² sakkā, C.

¹³ °guti, B. C. P. ; °gūti, Pa.

¹⁴ M. om. pi.

¹⁵ galāni ca, P. ; tūni ca, Pa. ; tūni cattāri, C.

¹⁶ civarā, D. E.

¹⁷ bhojanam, D. E.

* The whole sutta occurs Aṅguttara Nik. Cat. 27.

khavē senāsanānam¹ appaṇca sulabhaṇca taṇca anavajjam.
 Pūtimuttam bhikkhave bhesajjanam² appaṇca sulabhaṇca
 taṇca anavajjam.³ Imāni kho bhikkhave cattāri appāni
 ceva sulabhāni ca⁴ tāni⁵ ca⁵ anavajjāni. Yato kho
 bhikkhave bhikkhu⁶ appena ca tuṭṭho hoti sulabhena ca,⁶
 imassāham⁷ aññataram sāmāññaṅgan-ti vadāmiti

Anavajjena tuṭṭhassa
 appena sulabhena ca |
 na senāsanam-ārabbha
 cīvaram pānabhojanam |
 vighāto hoti cittassa
 disā na-ppaṭihaññati⁸ ||

Ye cassa dhammā akkhātā
 sāmāññassānulomikā |
 adhiggaḥitā⁹ tuṭṭhassa
 appamattassa bhikkhuno¹⁰ ti || 2 ||

102. (Cat. 3) Jānato-ham¹¹ bhikkhave passato
 āsavānam khayam vadāmi, no ajānato apassato.¹² Kiṇca¹³
 bhikkhave jānato kim¹⁴ passato āsavānam khayō hoti?¹⁵
 Idam dukkhan-ti bhikkhave jānato passato āsavānam

¹ senāsanam, D. E. M. P. Pa

² bhesajjam, D. E.

³ anavajjanam, C.

⁴ Om. D. E.

⁵ Om. B.

⁶ bhikkhu tuṭṭho hoti appena ceva sulabhena ca anavajjena, D. E. ⁷ tassāham, D. E.; idamassāham, P. Pa.

⁸ na paṭi^o, M. P.; nappati^o, B. C. D. E.; na patti^o, Pa.;
 ohaññasi, B.

⁹ oṭā, B. M.

¹⁰ bhikkhuno, C. D. E. and A.; the Burmese MSS. have sikkhato. In Pa, the scribe omitted nearly the whole of the gāthās, from the first tuṭṭhassa down to the second, but inserted the omitted piece after Jānato aham bhikkhave in the next sutta.

¹¹ aham, B. Pa.

¹² no apass^o, D. E. Pa.

¹³ kiñci, B. C. D. E.

¹⁴ kim, M. P.; ki, B.; kiñci, D. E.; om. C. Pa.

¹⁵ khayō ti, Pa.

khayo ¹ hoti, ² ayam dukkhasamudayo ti bhikkhave jānato passato āsavānaṃ khayō hoti, ayam dukkhamirodho ti bhikkhave jānato passato āsavānaṃ khayō hoti, ayam dukkhamiṇḍhagāmanī ³ patipadā ⁴ ti ⁵ bhikkhave jānato passato āsavānaṃ khayō hoti. Evam kho bhikkhave jānato passato ⁶ āsavānaṃ khayō hotīti.⁶

Sekhassa sikkhamānassa ⁷
ujumaggaṃ usārīṇo |
khayasmim pathamaṃ ñāṇaṃ
tato aññā anuttarā ⁸ ||

Tato aññā vimuttassa
vimuttiññāṇaṃ ⁹ uttamaṃ |
upapajjati khaye ñāṇaṃ
khīṇā ¹⁰ saṃyojanaṃ ¹⁰ iti ||

Na tvevidam ¹¹ kusītena
bālena-m-¹² avijānatā ¹² |
nibbānaṃ adhiṇṇatthabbaṃ ¹³
sabbaganthapamocanaṃ-ti ¹⁴ || 3 ||

103. (Cat. 4) Ye hi keci ¹⁵ bhikkhavo samaṇā vā ¹⁶

¹ khayō ti, P. Pa. ² 01, (C. D.). E.; the other MSS. 0i

³ patipō, P. Pa. ⁴ taṃ, P.; om. C. Pa.

⁵ All MSS. but M. repeat evaṃ before passato.

⁶ hoti, B. C. ⁷ bhikkhamānassa, C.; khayamānassa, Pa.

⁸ anantarā, M. Pa.; the other MSS. anuttarā.

⁹ With ññ, B. P.; the other MSS. with one ñ.

¹⁰ khīṇa, C. D.; khīṇaṃ saṃyojanaṃ, M. For the first and second gāthā cp. *Āṅguttaranikāya* III. 84.

¹¹ teciraṃ, B. C.

¹² A. has : makāro padasandhikaro, cp. *Ed. Müller, Pālī Gr.* p. 68; bālena avijō, B. C.; bālena antā (sic ?), D. E.

¹³ °gandhabbaṃ, B.

¹⁴ °gandha°, M.; the other MSS. °gandha°.

¹⁵ kaci, B.; yo hi ko ci, C.

¹⁶ Om. D. E.

brāhmaṇā¹ vā idaṃ dukkhan-ti yathābhūtaṃ na-ppa-
jānanti,² ayaṃ dukkhasamu-dayo ti yathābhūtaṃ na-
ppajānanti, ayaṃ dukkhanirodho ti yathābhūtaṃ na-
ppajānanti,² ayaṃ dukkhanirodhagāmini³ paṭipadā ti
yathābhūtaṃ na-ppajānanti, na te me⁴ bhikkhave samaṇā
vā brāhmaṇā vā samaṇesu vā⁵ samaṇasammata brāhma-
ṇesu⁶ vā⁶ brāhmaṇasammata,⁶ na ca⁷ paṇ-ete⁷ āyas-
manto⁸ sāmaññatthaṃ⁹ vā brāhmaññatthaṃ⁹ vā diṭṭhe va-
dhamme sayam abhiññā sacchikatvā upasampajja viharanti.
Ye¹⁰ ca kho keci¹⁰ bhikkhave samaṇā vā brāhmaṇā vā idaṃ
dukkhan-ti yathābhūtaṃ pajānanti, ayaṃ¹¹ dukkhasamu-
dayo ti yathābhūtaṃ pajānanti, ayaṃ dukkhanirodho ti
yathābhūtaṃ pajānanti, ayaṃ dukkhanirodhagāmini¹²
paṭipadā¹³ ti yathābhūtaṃ pajānanti, te kho me¹⁴ bhikkhave
samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammata,
brāhmaṇesu ca brāhmaṇasammata, te ca paṇ-āyas-
manto¹⁵ sāmaññatthaṃ¹⁶ brāhmaññatthaṃ¹⁷ diṭṭhe va-
dhamme sayam abhiññā¹⁸ sacchikatvā upasampajja viha-
rantiti.¹⁹

¹ B. P. Pa. *have always brahm°, with short a, brahma-*
nattham, also other MSS.; M. has always brāhm°.

² na pa°, P. Pa. ³ °i, C. D. E.; *the other MSS.* °i.

⁴ na te me, M.; *the other MSS.* na me te.

⁵ ceva, P. Pa. ⁶ Om. C. ⁷ te ca pana, B.

⁸ °manto, M. P. Pa.; °mantā, B. D. E.; °manti, C.

⁹ °attam, B. P. Pa.

¹⁰ ye hi keci, D. E.; *instead of sacchikatvā . . . keci Pa.*
has tam na-ppajānanti. ¹¹ idaṃ, C.

¹² °i, D. E.; *the other MSS.* °i; C. *omits gāmini.*

¹³ paṭip°, P. Pa.

¹⁴ te kho me, M. P.; te na kho me, B. C. Pa.; te ca kho
me, D. E. ¹⁵ °o, M. P.; *the other MSS.* °ā.

¹⁶ °attañca, B. P. Pa.

¹⁷ brahmaṇattañca, P. Pa.; om. B.

¹⁸ abhiññāya, C.; *for the whole passage cp. Aṅgutt.-Nik.*
Cat. 5, 1, etc. ¹⁹ viharatiti, B. C.

Ye dukkham na-ppajānanti
 atho ¹ dukkhassa sambhavam
 yattha ca ² sabbaso dukkham
 asesaṃ uparujjhati

tañca maggaṃ na jānanti
 dukkhūpasamagāmināṃ ³
 cetovimuttihīnā ⁴ te ⁵
 atho ⁶ paññāvimuttiyā |
 abhabbā ⁷ te antakiriyāya
 te ⁸ 7 ve 7 jātijarupagā ⁹ ||

Ye ca ¹⁰ dukkham pajānanti
 atho ¹¹ dukkhassa sambhavam
 yattha ¹² ca sabbaso dukkham
 asesaṃ uparujjhati ||

tañca maggaṃ pajānanti
 dukkhūpasamagāmināṃ ¹³
 cetovimuttisampannā
 atho ¹⁴ paññāvimuttiyā |
 bhabbā ¹⁵ te antakiriyāya
 na te jātijarupagā ¹⁶ ||

104¹⁰ (Cat. 5) Ye te bhikkhave bhikkhu sīla sampannā

¹ attho, C.; yato, B.

² yatthañca, D. E.; yathā ca, C.; yato ca, B.

³ dukkhupa°, B. M. P. Pa.

⁴ vimuttinātena, C.; vimuttisampannā, B.

⁵ attho, B. C. ⁶ bhabbā, Pa. ⁷ na te, B. C.

⁸ jarupa°, B.; B. C. D. E. add ti. ⁹ Om. B.

¹⁰ yato, B. C. M. P. Pa. ¹¹ yatta, B.

¹² dukkhupa°, B. P. Pa. ¹³ attho, C.

¹⁴ bhabbā, M.; the other MSS. sabbā.

¹⁵ jarupa°, P. Pa.; B. has the two last gāthās twice, the first time very corrupt.

¹⁶ For the first part of this sutta cp. Puṇḍalapaññatti IV. 23, for the second part Puṇḍ. III. 13.

samādhisampannā paññāsampannā¹ vimuttisampannā
 vimuttiñāṇadassanasampannā² ovādakā viññāpakā³ san-
 dassakā samādapakā⁴ samuttejakā⁵ samapahamā⁶ alam-
 samakkhātāro⁷ saddhammassa,⁸ dāsaṃsamattakā⁹ bhik-
 khave tesam bhikkhūnam bahūpakāram¹⁰ vadāmi, sava-
 nam¹¹-paham¹² bhikkhave tesam bhikkhūnam bahūpakāram
 vadāmi, upasaṅkamanam-paham¹³ bhikkhave tesam bhik-
 khūnam bahūpakāram vadāmi, payirupāsana¹⁴-paham
 bhikkhave tesam bhikkhūnam bahūpakāram vadāmi, anussa-
 na¹⁵-paham bhikkhave tesam bhikkhūnam bahūpakāram
 vadāmi, anupabbajjam-paham bhikkhave tesam bhikkhū-
 nam bahūpakāram vadāmi. Tam kissa hetu? Tathārūpe
 bhikkhave bhikkhū sevato bhajato¹⁶ payirupāsato¹⁷ aparī-
 pūro pi silakkhandho bhāvanāparīpūrim¹⁸ gacchati, aparī-
 pūro pi samādhikkhandho bhāvanāparīpūrim gacchati,

¹ Om. P. Pa.² Om. B. C. P. Pa.³ After viññ°, P. Pa. insert adhabodhakā, for avabodhakā, a gloss from A.⁴ °pikā, B.⁵ °jā, B.⁶ °sikā, B.⁷ salamsamattakā, C.; alam-sammattakā | saddhammassa d°, B.⁸ saddassa, C.; om. D. E.; after saddh° P. Pa. insert desetāro, a gloss from A.⁹ paham, which occurs six times in this sutta, is for api aham; B. has always aham without p; in C D. E. M. the preceding accusative has always the anusāra, dassanam saham, C.¹⁰ Only C. has nearly always bahū°, the other MSS have bahu°; D. E. have always bahukāram; also C. the first time.¹¹ savanam savam, C.; samanā paham, D. E.¹² pahāna, C¹³ payirū°, B.; patirup°, C.; in Pa. the three sentences payir°, anuss°, and anup° are left out.¹⁴ anusar°, P.; anusayam, C.; this sentence is left out in D. E. ¹⁵ Om. C. ¹⁶ parirup°, B. Pa.¹⁷ M. always °pūrim; B. C. P. Pa. always °pūri in this sutta.

aparīpūro pi paññakkhandho ¹ bhāvanāpārīpūṇim gacchati,
 aparīpūro pi vinuttikkhandho² bhāvanāpārīpūṇim gacchati,³
 aparīpūro pi vimuttānādaṣṣanakkhandho ³ bhāvanāpārī-
 pūṇim gacchati. Evarūpā ca to⁴ bhikkhavo bhikkhū⁵
 satthāro⁶ ti⁷ pi vuccanti, satthavāho⁸ ti pi⁷ vuccanti,
 raṇaṇḍjaḥ⁹ ti pi vuccanti, tamonāḍa ti pi⁷ vuccanti, āloka-
 karā ti pi¹⁰ vuccanti, obhasakā¹¹ ti pi vuccanti, pajjotakarā
 ti pi vuccanti, ukkādhārā ti pi vuccanti, pabhaṇkarā ti pi
 vuccanti,¹¹ ariyā ti pi vuccanti, cakkhumanto¹² ti pi vuccan-
 tīti

Pāmujjakarapaṇaṇa¹³ tthānaṇ
 evaṇ¹⁴ hoti vijānataṇ¹⁵ |
 yad-idaṇ bhāvitattānaṇ
 ariyānaṇ dhammajīvaṇaṇ¹⁶ ||

To jotayanti¹⁷ saddhammaṇ
 bhāsayanti pabhaṇkara |
 ālokakaraṇa dhira
 cakkhumanto raṇaṇḍjaḥ¹⁸ ||

yesaṇ vo¹⁹ sasaṇaṇ sutva
 sammad-aññaya²⁰ paṇḍita |

¹ paññakkho D. E. P.

² D. E. omit this sentence.

³ aññana, P. Pa.

⁴ Om. D. E.

⁵ The long ū only in M.

⁶ sattaro, C.

⁷ Om. C.

⁸ jātikantāādmittāraṇato sattavāhā ti, A.; sattavāho,
 C. P. Pa.

⁹ oho, C.; maraṇḍjaḥ, D. E.

¹⁰ ālokadivākarā vā ti vo, Pa., inserting it once more before
 pajjotako.

¹¹ I follow A. M.; the other MSS. have pabho before
 ukko; ukkakara, B.; pabhākaro, Pa.

¹² vānanti, B. C.

¹³ pāmojja, D. E.; pāmujjakarana, B.; karapaṭṭhaṇaṇ,
 C.; kāraṇaṇ, P. Pa.

¹⁴ otam, B. D. E. P. Pa.

¹⁵ vijjānaṇ, C.

¹⁶ ajvitaṇ, D. E.

¹⁷ jotassanta, C.; vomaṇanti, Pa.

¹⁸ ojaḥ, B. C.; ocalā, P.

¹⁹ co, B.; ca, D. E.

²⁰ saddhammaññaya, B.

jātikkhayam ¹-abhiññāya
nāgacchanti puñabbhavan-ti ⁴ 5

105 (Cat. 6) * Cattāro-me bhikkhave taṇhuppādā yattha bhikkhuno taṇhā uppajjamānā uppajjati. Katame cattāro? Ovarahetu vā bhikkhave ² bhikkhuno taṇhā uppajjamānā uppajjati, pindapātahetu vā bhikkhave ² bhikkhuno taṇhā uppajjamānā uppajjati, senāsanahetu vā bhikkhave bhikkhuno taṇhā uppajjamānā uppajjati, itibhavābhava³hetu ³ vā bhikkhave ² bhikkhuno taṇhā uppajjamānā uppajjati. Ime kho bhikkhave cattāro taṇhuppādā yattha bhikkhuno ⁴ taṇhā uppajjamānā uppajjatīti.

Taṇhādutiyo puriso
dīgham-addhānam ⁵ saṃsaram ⁶ |
itthabbhavaññathābhāvam
saṃsāram ⁷ nātivattati ||

Evam ⁸-ādinavam natvā
taṇhā dukkhassa ⁹ sambhavam |
vitataṇho anādāno
sato bhikkhu paribbaje ti || 6 || ¹⁰

106. (Cat. 7) ¹¹ Sa brahma kāni bhikkhave tāni kulāni yesam puttānam mātāpitāro ajjhāgāre pūjitā hontī.

¹ om only M.; the other MSS. om.

² Om. D. E.

³ itibhagavābho, C.

⁴ yo bhikkhave to, B. C.; Pa. has great confusion in the prose part of this sutta.

⁵ All MSS. except Pa. have addhāna

⁶ osāram, P. Pa. ⁷ saṃsaram, B.

⁸ etam, D. E.

⁹ taṇham do, M.; taṇhāhetussa, Pa.

¹⁰ The same gāthās occur in sutta 15.

¹¹ This whole sutta occurs also in *Anguttara Nikāya-Tik.* 31, and Cat. 63: the *Tikaṇṇipāta* contains the more original version, being in accordance with the gāthās. The second sentence of the present sutta (sapubbadevatāni) is additional.

* The whole sutta occurs *Āṅgutt.-Nik. Cat.* 9.

Sapubbadavatāni¹ bhikkhavo tāni kulāni yesaṃ puttānaṃ
mātāpitaro ajjhāgare² pūjitā honti. Sapubbacariyāni
bhikkhavo tāni kulāni yesaṃ puttānaṃ mātāpitaro ajjhā-
gare pūjitā honti.³ Sāhuncyyakāni⁴ bhikkhavo tāni kulāni
yesaṃ puttānaṃ mātāpitaro ajjhāgare² pūjitā honti.
Brahmā ti⁵ bhikkhavo mātāpitarāṃ⁶ etaṃ adhiivacaṇaṃ.
Pubbadevata⁷ ti bhikkhavo mātāpitarāṃ⁶ etaṃ⁸ adhiiva-
caṇaṃ Pubbacariyā ti⁹ bhikkhavo mātāpitarāṃ⁶ etaṃ¹⁰
adhiivacaṇaṃ Āhuncyyā ti¹¹ bhikkhavo mātāpitarāṃ⁶
etaṃ¹⁰ adhiivacaṇaṃ.¹² Taṃ kissa hetu? Bahūpakārā¹³
bhikkhavo mātāpitaro puttānaṃ, āpādakā posakā imassa
lokassa dassetāro ti

Brahmā ti mātāpitaro
pubbacariyā ti vuccare¹³ |
āhuncyyā ca puttānaṃ
pajaya amukampaka ||

Tasma hi ne¹⁴ namasseyya
sakkareyya¹⁵ ca¹⁵ paṇḍito |

¹ pubba°, without sa-, C. Pa.

² agaresu, B.

³ I follow A. and D. E. The other MSS. omit this third sentence (sapubba° vi, 50v), though they have the pubbacariyā in the second part of this sutta. All MSS. add the following sentence (the fifth in D. E., the fourth in the other MSS.): Pāhuncyyakam (Sapāhuno, M.; Sapāhuno, P.) bhikkhavo tāni kulāni yesaṃ puttānaṃ, etc. But this has no corresponding sentence in the second part of this sutta, and is not in the commentary (A.).

⁴ ahuno°, B. C. P. Pa.

⁵ brahmaṇā ti, B. C. ; brahmakā ti, Pa.

⁶ opitunnaṃ, D. E.

⁷ odevā, B. P. Pa.

⁸ eva etaṃ, B.

⁹ eacariyāni, B.

¹⁰ Om. B.

¹¹ Pubbadavatā . . . adhiivacaṇaṃ om. C.

¹² bahūpakāra, B. M. P. Pa.

¹³ After vuccare C. has — pe —, B. — pa —.

¹⁴ to, D. E.

¹⁵ sakkāro°, B. ; sakkareyyā ca, C. ; oeyyātha, D. E.

annena atho pānena
vatthena sayantēna ca |
ucchādanena nhāpanena ¹
pādānaṃ dhovanena ca ||

Tāya naṃ pāricariyāya
mātāpītūsu paṇḍito |
idheva naṃ paśamsanti
pecca sagge pamodatīti ² || 7

107. (Cat. 8) Bahūpakārā ³ bhikkhave brāhmaṇagaha-
patikā ⁴ tumhākaṃ, ye vo ⁵ paccupaṭṭhitā cīvarapīṇḍapāta-
senāsanagilānapaccayabhesajjaparikkhārehi. Tumhe pi ⁶
bhikkhave bahūpakārā ⁷ brāhmaṇagahapatikānaṃ, ⁸ yaṃ
nesaṃ ⁹ dhammaṃ desetha ādikalyāṇaṃ majjhekalyāṇaṃ
pariyosānakalyāṇaṃ, sātthaṃ ¹⁰ savyañjanaṃ ¹¹ kevalapari-
puṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsetha. ¹² Evam-
idaṃ bhikkhave aññaṃ-aññaṃ nissāya brahmacariyaṃ
vussati ¹³ oghassa nttharaṇatthāya ¹⁴ sammā dukkhassa
antaṅkiriyyā-ti.

Sāgarā ¹⁵ anāgārā ¹⁶ ca ¹⁷
ubho aññaññānissitā |
ārādhayanti ¹⁸ saddhammaṃ
yogakkhemam-anuttaraṃ ¹⁹ ||

¹ hāpanena C. D. E., nhānena M. ² pamodati, C.

³ bahup°, B. M. P. ⁴ brahmaṇa°, P. Pa ; brahmaṇā, B.

⁵ te, C. ; in B. and M. the letters can be read vo and te.

⁶ hi, B. ⁷ bahup°, B. M. P. Pa.

⁸ brahm°, B. P. Pa. ⁹ tesam, C.

¹⁰ satth°, M. P. ¹¹ saby°, B. M. P. Pa.

¹² oseti, D. E. ¹³ vuccati P. ¹⁴ ottāya, B.

¹⁵ sagārā, B. C. D. E. ¹⁶ anag°, C. M.

¹⁷ D. E. P. Pa. have the ca before anāg°.

¹⁸ ārāmayanti, C.

¹⁹ I follow D. E. M. and A. ; B. C. P. Pa have yogakkhe-
massa pattiya.

Sāgāresu ¹ ca cīvaram
 paccayam sayānāsanam |
 anāgāra ² paticehanti
 paṭissayavinodanam ³ ||

Sugataṃ ⁴ pana nissāya
 gahatthā ⁵ gharani-esino |
 saddahānā ⁶ arahataṃ
 ariyapaṇṇāya ⁷ jhāyino ||

idha dhammaṃ caritvāna
 maggaṃ ⁸ sugatigāminam |
 nandino devalokasmin
 modanti kāmakāmino ti ||

108. (Cat 9) Ye keci bhikkhave bhikkhū k u h ā thaddhā
 lapā siṅgi⁹ unnaḷi¹⁰ asamāhitā, na me ¹¹ to bhikkhave bhik-
 khū māmaka, apagatā ¹² ca te bhikkhave ¹³ bhikkhū imasma-
 dhammavinaya, na ¹³ ca te bhikkhave ¹⁴ bhikkhu ¹⁴ imasmim

¹ sāgaro, B.; sāgaro, D. E. ² anago, M.; anagātāro, B.

³ aparisso, B.; paṭissayantivino, D. E.; sarissassuvino, C.
 A. has : paṭissayavinodanam-ti utuparissayāḍḍiparissaya-
 gahanam viharādi avasataṃ.

⁴ sugataṃ, D. E. Aa. (*I am not quite sure about the read-
 ing of P. and Pa.*) ; puggalam, M.; saddhammam, B. C.;
 the MS. of A. is corrupt here, it comments also on puggalam,
 the last words of the comment being savako hi idha puggalo
 hi (sic!) adhippeto.

⁵ gharatthā, P. Pa.

⁶ saddahānā, D. E.; saddahāno, B. C. M. P. Pa and Aa.

⁷ paṇṇāca, D. E.; dhammasaṇṇāya, B.; dhammaso, C.

⁸ saggaṃ, C.

⁹ siṅgi, D. E. P. Pa. siṅgi, Aa.; siṅgā, B. C. M.; it seems
 to be a derivate of saṅgo; the MS. of A. is corrupt in the
 beginning, the end of the comment is: ovaṇvuttehi saṅgha
 (sic!) -saddischi pākāḷakileschi samamagatā.

¹⁰ unnaḷi, M.

¹¹ na ca to, C.

¹² apagatā, C.

¹³ Om. D. E.

¹⁴ Om. B. C. P. Pa.

dhammavinaye vuddhim virūhim¹ vepullam āpajjanti. Ye
 ca kho² bhikkhave bhikkhū nikkuhā³ nillapā dhīrā athad-
 dhā³ susamāhitā, te ca⁴ kho me⁵ bhikkhave bhikkhū
 māmākā, anapagatā ca te bhikkhave bhikkhū imasmā⁶
 dhammavinayā, te ca⁷ bhikkhave bhikkhū imasmim
 dhammavinaye vuddhim virūhim⁸ vepullam āpajjantīti.

Kuhā thaddhā lapā siṅgī⁹
 unnalā¹⁰ asamāhitā |
 na¹¹ te dhamme virūhanti¹²
 sammāsambuddhadesite"

Nikkuhā¹³ nillapā¹⁴ dhīrā
 athaddhā¹⁵ susamāhitā¹¹ |
 te ve¹⁶ dhamme virūhanti¹⁷
 sammāsambuddhadesite ti || 9

109. (Cat. 10) Seyyathā pi bhikkhave puriso nadiyā

¹ virūhim, B M P. Pa. (without m, B. Pa.)

² kho te, D. E. P. Pa.

³ I follow B C. M., cp. the second gāthā; P. has asandhā, Pa abandhā, instead of athaddhā; D. E. have nikk^o nitthad-
 dhā nilapā dhī^o abandhā sus^o; A. does not explain the sukha-
 pakkho in detail. ⁴ Om. M. Pa. ⁵ Om B. C P Pa.

⁶ imasmā, D. E.; imamhā, B. C. M. P.; Pa om. im^o and
 the following words up to imasmim

⁷ te ca by conjecture · ca te, P.; na ca te, C.; te, without
 ca, B. M., but B inserts ca after imasmī; D E have imas-
 miṇca te dhammavinaye (without bhikkhave bhikkhū).

⁸ virūhim, B. M. P. Pa. (without m, B. P. Pa.).

⁹ siṅgī, E. P. Pa; siṅgī, D.; siṅgā, B. C. M.

¹⁰ unnalā, M. ¹¹ na te . . . susamāhitā om. Pa.

¹² virūhanti only M.; virūhanti, B. C. D. E. P. (B. P.
 with u). ¹³ nikahā, D. E.

¹⁴ nilapā, D. E. ¹⁵ asaddhā, P. ¹⁶ ca B.

¹⁷ virūhanti only M; virūhanti B. C. D. E. P. Pa (B. P.
 Pa with u).

* This whole sutta occurs also *Āngutt.-Nik. Cat.* 26.

sotena ovuhevva¹ pīvaṇṇaṇṇaṇṇa² tam-enam cak-
khuma puriso³ tiro thito civa evam vadeyya: kincāpi
kho tvaṃ ambho⁴ purisa⁵ nadiyā sotena ovuhasi⁶
pīvaṇṇaṇṇaṇṇa⁷ Atthi cettha hettha dahado⁸ saummi⁹
sāvatto sagaho sarakkhaso yaṃ tvaṃ ambho¹⁰ purisa pāpu-
nṭva¹¹ maraṇaṃ¹² va nigacchasi¹³ maraṇamuttamā vā¹⁴
dukkhan-ti. Atha kho so bhikkhave puriso tassa puri-
sassa saddam sutvā hatthehi ca¹⁵ pādehi ca paṭisotaṃ
vayamoyya.¹⁶ Upamā kho me¹⁷ ayam¹⁷ bhikkhave katā
atthassa viññāpanaya¹⁸ Ayam cettha¹⁹ attho: Nadiyā
soto²⁰ ti²¹ kho bhikkhave taṇhāyetaṃ²² adhivacanaṃ;
piyaṇṇaṇṇaṇṇa²³ kho bhikkhave chaṇnetam apphatti-
kanam²⁴ āyatanānam adhivacanaṃ; hetthā dahado²⁵ ti
kho bhikkhave pañcannaṃ orambhāgiyānam saṃyojanānam
adhivacanaṃ, saummi²⁶ kho bhikkhave kodhūpāvasas-
setaṃ²⁷ adhivacanaṃ; sāvatto ti kho bhikkhave pañcan-
netam kamaḡṇānam adhivacanaṃ; sagaho sarakkhaso ti
kho²⁸ bhikkhave matuḡṇānam adhivacanaṃ; paṭisoto²⁹

¹ ohuhye, D.; ovuyha, P.; oruyha, B. Pa; guhyati, C.

² piyaṇṇaṇṇaṇṇa, P. Pa. ³ puriso, P.

⁴ abbho, B. ⁵ purisa, P. Pa.

⁶ ovuhati, M.; vuyhasi, C.; ovuyha, D. E.

⁷ pīvaṇṇaṇṇaṇṇa B.; pīvaṇṇaṇṇa C.; pīvaṇṇaṇṇa s°,
P. Pa, E. D. ⁸ dahado, M.

⁹ saummi, M., caūmi, D. E. ¹⁰ abbho, B.

¹¹ pāpunetva, P. Pa.; dahadaṃ pāpunetva, E., with n D.

¹² maro, P. Pa. ¹³ nigacchati, C. ¹⁴ Om. B.

¹⁵ Om. D. E. ¹⁶ vāpeyya, C. ¹⁷ ayam me, D. E.

¹⁸ viññāpanā, B. C. P.; viññāna, Pa.

¹⁹ ayam vo cettha, C; ayamūcya, Pa; ayamovattha,
D. E. ²⁰ soto, P. Pa. ²¹ Om. B.

²² taṇhāya sotaṃ, D. E. ²³ piyaṇṇaṇṇa s°, B. C. M.

²⁴ adhiḡḡhatta, D. E. ²⁵ dahado, M.

²⁶ saummi, D. E. Pa; saūmi, M.; ūmi, D. E.

²⁷ kodhūpa, E. Pa.; *oppo the other MSS.*; piyaṇṇaṇṇa,
D. E. ²⁸ Om. B. C. D. E. Pa.

²⁹ paṭisoto, B. C. M. P. Pa; paṭisota ti, D. E.; *none of
the MSS. has paṭisotaṃ.*

tī kho bhikkhave nekkhamassetam¹ adhivacanam; hatthehi ca pādehi ca vāyāmo u kho bhikkhave viriyārambhassetam adhivacanam, cakkhumā puriso² tīre thito ti² kho bhikkhave Tathāgatassetam adhivacanam arahato sammāsambuddhassā-ti.

Sahāpi³ dukkhena jaheyya kāme
yogakkhemam āyati⁴ patthayāno⁵ |
sammappajāno⁶ suvimuttacitto
vimuttiyā phassaye⁷ tattha tattha||

Sa vedagū vūsitabrahmacariyo⁸ •
lokantagū pāragato⁹ tī vuccatīti¹⁰ || 10 || *

110.* (Cat. 11) Carato¹¹ ce¹² pi bhikkhave bhikkhuno uppajjati kāmavīṭakko¹³ vā vyāpādavīṭakko¹³ vā vihimsāvīṭakko vā; tañce bhikkhave¹⁴ bhikkhu adhivāseti na ppajahati¹⁵ na vinodeti na vyantīkaroti¹⁶ na anabhāvam¹⁷ gameti, caram pi bhikkhave bhikkhu evambhūto¹⁸ anātāpi¹⁹ anot-

¹ nikkho, B.; nekkhamasso, M. ² po tīro and ti om. C.

³ pahāsi, C. M.; the same wrong reading occurs also in A.; mahāsi, B. ⁴ āyati, all MSS.

⁵ patthayamāno, P. Pa.; patthamāno, C.

⁶ sammapajō, P.; samappō, Pa.; sampajāno, B.

⁷ passaye, B. P.

⁸ vūsitā, M. P.; vusitā, B. C. Pa.; vusitam, E.; sitam, D.; °cāriyo, P. Pa. ⁹ pāramō, B.

¹⁰ vuccati, C. D. E.; P. Pa. have here the note vaggio.

¹¹ For carō D. E. have always parō in this sutta.

¹² ce only in M.

¹³ vyō in this and the following sutta only in D. E.; the other MSS. have byō. ¹⁴ Only in M. ¹⁵ na pajō, D. E.

¹⁶ vyō only in D. E.; the other MSS. have byō; M. has always byantiṭkaroti.

¹⁷ Cp. anabhāvakata Aṅgutt.III.83. ¹⁸ evam pi bhūto, C.

¹⁹ anātāpi always in M.; the other MSS. have always oī.

* Cp. Aṅgutt.-Nik. Cat. 5, 2, and 3.

** This whole sutta occurs also Aṅgutt.-Nik. Cat. 11.

tappī¹ sātataṃ samitaṃ kusīto hīnaviriyo ti vuccati. Thitassa ce² pi³ bhikkhave bhikkhuno uppajjati kāmavitakko vā vyāpādavitaṃ vā vihimsāvitakko vā; tañce bhikkhave⁴ bhikkhu adhiṇvāseti na-ppajahati na vinodeti na vyantīkaroti na anabhāvaṃ gameti, thito pi bhikkhave bhikkhu evambhūto anātaṃ anottappī satataṃ samitaṃ kusīto hīnaviriyo ti vuccati — Nissinnassa ce pi³ bhikkhave bhikkhuno uppajjati kāmavitakko vā vyāpādavitaṃ vā vihimsāvitakko vā; tañce bhikkhave⁴ bhikkhu adhiṇvāseti na-ppajahati na vinodeti na vyantīkaroti na anabhāvaṃ gameti, nisīno pi⁵ bhikkhave bhikkhu evambhūto⁶ anātaṃ anottappī satataṃ samitaṃ kusīto hīnaviriyo ti vuccati. — Sayānassa⁷ ce pi bhikkhave bhikkhuno jāgarassa uppajjati kāmavitakko vā vyāpādavitaṃ vā vihimsāvitakko vā; tañce bhikkhave⁴ bhikkhu adhiṇvāseti na-ppajahati na vinodeti na vyantīkaroti na anabhāvaṃ gameti, sayāno pi bhikkhave bhikkhu jāgaro evambhūto anātaṃ anottappī satataṃ samitaṃ kusīto hīnaviriyo ti vuccati.⁷ — Carato ce⁸ pi bhikkhave bhikkhuno uppajjati kāmavitakko vā vyāpādavitaṃ vā vihimsāvitakko vā; tañce bhikkhave⁴ bhikkhu nādhivāseti⁹ pajahati vinodeti vyantīkaroti anabhāvaṃ gameti, carāṃ pi bhikkhave bhikkhu evambhūto ātāpi ottappī satataṃ samitaṃ āradhaviṇṇo pahitatto¹⁰ ti vuccati. — Thitassa ce pi¹¹ bhikkhave bhikkhuno uppajjati kāmavitakko vā vyāpādavitaṃ vā vihimsāvitakko vā; tañce bhikkhave¹² bhikkhu¹¹ nādhivāseti pajahati vinodeti vyantīkaroti anabhāvaṃ gameti, thito¹³ pi bhikkhave bhikkhu¹⁴ evambhūto

¹ ottappī always in M, and twice in C.: oi, B. C.; D. E. P. Pa has always ottāpi, in this and in the next sutta.

² ce om. M. ³ pi om. C. ⁴ Only in M.

⁵ pi kho, D. E. ⁶ evaṃ pi bh°, C.

⁷ C. omits this piece (Sayānassa . vuccati).

⁸ ce only in M.

⁹ nādhiv° always in M.; na adhiv°, B. C. D. E.; anadhiv°, P. Pa. ¹⁰ ottho, C. ¹¹ Om. C.

¹² Om. D. E. P. Pa. ¹³ nisīno, C.

¹⁴ bhikkhu jāgaro evambh°, C.

ātāpī ottappī satatam samitam āradbhavīyo pahitatto¹ ti vuccatī.—Nisinnassa ce pi² bhikkhave bhikkhuno uppajjati kāmavitakko vā vyāpādavitaḥko vā viḥimsāvitakko vā; tañce bhikkhave³ bhikkhu nādhivāseti pajahati vinodeti vyantīkaroti anabhāvaṃ gameti, nisīnno pi bhikkhave bhikkhu evambhūto ātāpī ottappī satatam samitam āradbhavīyo pahitatto¹ ti vuccatī—Sayānassa⁴ ce pi⁵ bhikkhave bhikkhuno jāgarassa⁵ uppajjati kāmavitakko vā vyāpādavitaḥko vā viḥimsāvitakko vā; tañce⁶ bhikkhave⁷ bhikkhu nādhivāseti pajahati vinodeti vyantīkaroti anabhāvaṃ gameti, sayāno pi bhikkhave bhikkhu jāgaro evambhūto ātāpī ottappī satatam samitam āradbhavīyo pahitatto¹ ti vuccatīti.

Caraṃ vā yaḁi vā tiṭṭhaṃ
nisīnno udavā sayāṃ |⁸
yo vitakkaṃ vitakketi
pāpakāṃ gehanissitaṃ||

kumaggāṃ⁹ paṭīpanno¹⁰ so
mohaṇeyyesu mucchito |
abhabbo tāḁiso bhikkhu
phuṭṭhaṃ¹¹ sambodhiṃ-uttamaṃ||

Yo caraṃ¹² vā yo¹³ tiṭṭhaṃ vā
nisīnno udavā sayāṃ |
vitakkaṃ samayitvāna¹⁴

¹ ottho, C. ² Om. B. C. ³ Om. D. E. P. Pa.

⁴ yavekaṭi (sic), C. ⁵ Om. C.

⁶ taṃ ce pi, B. ⁷ Only in M. ⁸ Cp. sutt. 86.

⁹ Kumbhagaṃ, D. E. ¹⁰ pati^o, D. E. Pa.

¹¹ phuṭṭhaṃ, M ; phuṭṭhaṃ, B C D. E. (pu^o, D. E.);
phuṭṭha, P. Pa. ¹² jaraṃ, C.

¹³ ta, M.; om. Pa.; D. E. have: Yo paraṃ yaḁi vā
tiṭṭhaṃ.

¹⁴ samayitvāna, D E. M (=vupasametvā, A.); samasitvāna, P. Pa; sammāsītivāna, B. C.

vitakkopasame¹ ratas² |
 bhabbo² so² tādiso² bhikkhu
 phutthum³ sambodhim-uttaman-ti || 11 ||

111.* (Cat. 12) S a m p a n n a sīlā bhikkhave viharatha, sampannapātīmokkha⁴ pātīmokkhasamvarasamvutā⁴ viharatha, ācāragocarasampannā⁵ anumattesu vajjesu bhayadassāvī,⁶ samādāya sikkhatha⁷ sikkhāpadesu — Sampannasīlanam bhikkhave viharatam, sampannapātīmokkhānam⁸ pātīmokkhasamvarasamvutānam⁸ viharatam, ācāragocarasampannānam⁹ anumattesu vajjesu bhayadassāvīnam¹⁰ samādāya sikkhatam¹¹ sikkhāpadesu kiñcassa¹² bhikkhave uttari¹³ karaṇīyam² — Carato¹⁴ ce pi¹⁵ bhikkhave bhikkhuno abhijjhā vigatā hoti, vyāpādo vigato hoti, thīnamiddham vigatam hoti, ud-

¹ opassame, P. Pa.; oṇpasame, D. E. ² samo so, D. E.

³ phutthum, M.; the other MSS. have phuttham (pu°, D. E.); cp. sutt. 34, 79, 80.

⁴ opātīm°, C. D. M.; sampannapātīmokkhasamvara°, B. C. M. P.; for the whole passage cp. sutt. 97; in Pa. the first and the second passage are confusedly contracted into one.

⁵ Pa. repeats bhikkhave after ācāra°.

⁶ ovi, B. C. P.; ovino, D. E.

⁷ otha only M.; ota, D.; oti, B. C. E. P. Pa.; samādāya sikkhati sikkhāpadesu was a current formula (see sutt. 97, and Aṅgutt. Index s. v. - 111-āpāda), hence sikkhati often in the wrong place, as also below.

⁸ opātīm°, D. M.; sampannapātīmokkhānam samvara°, B. C.; sampannapātīmokkhasamvara°, P. M.

⁹ B. C. repeat bhikkhave after ācāra°.

¹⁰ ovīnam only M.; ovīnam, D. E. P.; ovi, B. C.

¹¹ sikkhati, B. C. P.

¹² kiñcissa, D. E.; kicassa, B.; kissa, M.

¹³ Without m in all MSS. ¹⁴ par°, D. E., as in sutt. 110.

¹⁵ ce pi, M.; only ce, D. E. P. Pa.; only pi, B. C.; cp. sutt. 110.

* The whole sutta occurs also Aṅgutt.-Nik. Cat. 12.

dhaccakukkuccam vigatam¹ hoti, vicikicchā pahinā hoti, āraddham hoti viriyam asallinam, upatthitā sati asammuttā,² passaddho³ kāyo asāraddho,⁴ samāhitam cittaṃ ekaggam,⁵ caram⁶ pi bhikkhave bhikkhu evambhūto ātāpi ottappi satatam samitam āraddhaviriyo pahitatto⁷ ti⁸ vuccati.—Thitassa ce pi⁹ bhikkhave bhikkhuno abhiyjhā¹⁰ vigatā hoti, vyāpādo vigato¹¹ hoti,¹² thīnamiddham vigatam¹³ hoti,¹⁴ uddhaccakukkuccam vigatam¹⁵ hoti,¹⁶ vicikicchā pahinā hoti, āraddham hoti viriyam asallinam, upatthitā sati asammuttā,¹⁷ passaddho¹⁸ kāyo asāraddho,¹⁹ samāhitam cittaṃ ekaggam, thito pi bhikkhave²⁰ bhikkhu evambhūto ātāpi ottappi satatam samitam āraddhaviriyo pahitatto²¹ ti vuccati.—Nisinnassa ce pi²² bhikkhave bhikkhuno abhiyjhā vigatā hoti, vyāpādo vigato²³ hoti,²⁴ thīnamiddham vigatam²⁵ hoti,²⁶ uddhaccakukkuccam vigatam²⁷ hoti,²⁸ vicikicchā pahinā hoti, āraddham hoti viriyam asallinam, upatthitā sati²⁹ asammuttā,³⁰ passaddho kāyo asāraddho, samāhitam cittaṃ ekaggam, nisinnō pi³¹ bhikkhave bhikkhu evambhūto ātāpi³² ottappi satatam samitam āraddhaviriyo pahitatto ti vuccati.—Sayānassa³³

¹ For asammuttā cp. sammussanātā, *Puggalapāṇīti* II. 8, and asammussanātā, *Dhammasaṅgāṇi* 14, etc., appamuttā, D. E., see *Sumaṅgala-Vilasini* I. p. 113, J.P.T.S., 1884, p. 94. ² oddha, C. ³ assā°, C.

⁴ etadaggam, D. E.; B. C. repeat cittaṃ after ekaggam.

⁵ carampi, B. C. D. E.; par°, D. E.

⁶ ti, om. B.; otthe tīti, C.

⁷ D. E. Pa. omi ce; B. C. omi ce pi.

⁸ avijjā, D. E.

⁹ || pa ||, M.

¹⁰ Om. B. C. M. P. Pa.; (|| pe ||, C.; || pa ||, B.).

¹¹ Om. in all MSS.

¹² asamputtā, P.; asampamuttā, Pa.; appamuttā, D.; apamm°, E. ¹³ āraddho, C.

¹⁴ Om. Pa. ¹⁵ ottho, C. ¹⁶ B. C. Pa. only ce.

¹⁷ Om. in all MSS. (|| pe ||, C.; || pa ||, B.).

¹⁸ upatthitassati, C.

¹⁹ appamuttā, D. E.

²⁰ Om. B. C. D. ²¹ Om. D. E. ²² sayanassa, B. C.

ce pi¹ bhikkhave bhikkhuno j² gaiassa abhijjhā vigatā hoti,
 vyāpādo vigato² hoti,² thīnamiddham vigatam³ hoti,³
 uddhaccakukkuccam vigatam⁴ hoti,⁴ vicikicchā pahinā⁵
 hoti,⁵ āraddham hoti⁶ vīriyam asallinam, upatthitā sati
 asammūṭṭhā,⁷ passaddho kāyo asāaddho, samāhitam
 cittam ekaggam, sayāno pi bhikkhave bhikkhu jāgaro
 evambhūto ātāpi ottappi satatam samitam āraddhaviñño
 pahitatto ti vuccatīti.

Yatam⁸ care⁹ yatam¹⁰ titthe¹¹
 yatam¹⁰ acche¹² yatam¹⁰ saye |
 yatam⁸ sammūjaye¹³ bhikkhu
 yatam-enam¹⁴ pasāraye¹⁵ ||

Uddham tīriyam apācīnam¹⁶
 yāvatā jagato¹⁷ gati¹⁷ |
 samavekkhitā va¹⁸ dhammānam
 khandhānam udayabbayaṃ¹⁹ ||

¹ C. Pa have only ce ; D. E. omit ce pi. ² |, pa ||, M.

³ Om. in all MSS. (| pe |, C, .. pa |, B).

⁴ Om. in all MSS. ⁵ Om. M. ⁶ Om. C.

⁷ apammuṭṭho, D. E.

⁸ satam, B. C. ⁹ pare, D. E. ¹⁰ satam, B.

¹¹ titthe, C.

¹² ajje, B.

¹³ sammūjaye, M. ; oāye, D. E. ; sammūcaye, B. P. ; sam-
 mūjeyya, C. ; cp. *Sumaṅgala-Vilāsini* I. p. 196.

¹⁴ yatammenam, D. E. ; ommena, P. Pa, sat°, B.

¹⁵ passā°, P. Pa.

¹⁶ apācīnam by conjecture (= hetṭhā, A.), apācīnam,
 P. Pa. ; apācīni, B. ; onī, C. ; apāminam, D. E. ; apāci,
 M.

¹⁷ jagato, P, jāgato, Pa ; jagatā, D. E. ; jaiāto, B. C. ;
 gati, D. E. ; yāvatā ca lokagati, M.

¹⁸ va, D. E., the other MSS. have ca, sammapekkhitā
 caṃmānam, C. ¹⁹ ovyayaṃ, D. E.

Evam vihārim ¹ -ātāḷ im ²
 santavuttim ³ -anuddhatam |
 cetosamathasāmicim ⁴
 sikkhamānam sadā satam ⁵ |
 satatam ⁶ pahitatto ti ⁷
 āhu bhikkhum ⁸ tathāvidhan ⁹ -ti, 12

112.¹⁰ (Cat. 13) Vuttam ¹² •hetam ¹¹ bhagavatā vuttam-
 arahatā ti me sutam. Loko bhikkhave tathāgatena
 abhisambuddho, lokasmā tathāgato visaññutto, lokasamu-
 dayo bhikkhave tathāgatena abhisambuddho, lokasamu-
 dayo tathāgatassa pahīno; lokanirodho bhikkhave tathā-
 gatena abhisambuddho, lokanirodho tathāgatassa sacchi-
 kato; lokanirodhagāminī paṭipadā bhikkhave tathāgatena
 abhisambuddhā, ¹² lokanirodhagāminī paṭipadā tathāgatassa
 bhāvitā. Yam ¹³ bhikkhave sadevakassa lokassa ⁵ samāra-
 kassa sabrahmakassa sassamaṇabrāhmaṇiṇi ¹⁴ pajāya sade-
 vamanussāya dīṭham sutam mutam viññātam pattam ⁵
 paṇyesitam anuvicaritam manasā, yasmā ⁶ tam ⁶ tathā-
 gatena abhisambuddham, tasmā tathāgato ti vuccati.
 Yañca bhikkhave rattim tathāgato anuttaram sammā-
 sambodhim abhisambujjhati, yañca rattim anupādisesāya
 nibbānadhātuyā parinibbāyati, yam etasmim antare bhāsati

¹ om, M.; oi, B. C. D. E. Pa.; vihāratī, P.

² All MSS. omit the m.

³ santi°, D E.; °vuttim, M.; °im, D. E.; oi, P. Pa.;
 °vuddhi, B. C.

⁴ °samata°, C.; °ic°, B. M. P. Pa.; °m, only in M.

⁵ Om. Pa. ⁶ Om. D. E. ⁷ pahitatto pi, D. E.

⁸ °u, B. C. ⁹ °vidan-ti, D E.

¹⁰ The whole sutta occurs *Aṅgutt.-Nik.* (ed. Morris) Cat.-
 Nip. 23. ¹¹ Vuttañhetam, B. P. Pa.; °m cetam, C.

¹² °buddhā only M., the other MSS. and Morris in the
Aṅgutt.-Nik. l. c. have °buddho.

¹³ yam hi, P, hi, without yam, Pa.

¹⁴ sasamaṇa°, B. M. P.; °brahma°, B. P. Pa.

laḥaṇi niddissati,¹ sabban-taṇṇī² tattheva hoti, no aññathā tasmā tathāgato ti vuccati. Yathāvādī bhikkhave tathāgato tathākūḷī yathākāḷī tathāgato³ tathāvādī³ iti yathāvādī tathākāḷī, yathākāḷī tathāvādī, tasmā⁴ tathāgato ti vuccati. Sadevake bhikkhave loke samānake sabrahmaṇake sassamanabrahmaṇyā⁴ pajāya sadevamanussāya tathāgato a⁵ bhūbhū anabhūbhūto aññadattahudaso va⁶ avattī, tasmā tathāgato ti vuccatīti⁷. Etam-attham bhagavā avoca, tatthetam iti vuccati :

Sabbalokam abhinñāya
sabbaloke yathātatham⁶ |
sabbalokavissamyutto⁷
sabbaloke anūpamo⁸,

Sabbe⁹ sabbābhūbhū dhūo
sabbaganthappamocano¹⁰ |
phutthassa paramā santi¹¹
nibbānam akuto bhayaṃ¹

¹ niddissati, B ; nadissati, D. E.

² Om. D E

³ yathā°, P. Pa. (Pa. omits the three preceding words).

⁴ sasamana°, B P. M.; samana, without sa, C ; °brahma°, B. P. Pa

⁵ vuccati, without ti, C. D. E.

⁶ yathātatham, M. A , the other MSS. have tathāgato, °tam, P.

⁷ °loke, C. D. E. Pa , hi samyutto, C

⁸ anūpamo (sk. anupama), C. D. E , anup°, B., cp the last gāthā, anupayo, M P ; anūpayo, Morris l c (I doubt the existence of such a word). A points to another reading (anūbhayo⁹) : anusayo ti (sic¹) sabbasmim loke sammāditthi tanhēditthi usayehi anusayo (sic¹) tehi ubhayehi virahito.

⁹ sabba C., sate, D E.; Morris l c gives Sa ve.

¹⁰ °gandha°, B C. D. E. P. ; °nth°, Pa. ; °pamo°, D. E. M ; °bbam°, C.

¹¹ paramo, D E , paramam santim, M., A. has : phutthassā-ti phutthā assa karanatthe . phutthā anenā-ti attho (the MS. has always pu°, and asa for assa).

Esā khīṇāsav¹ buddho
 anīgho² chinnasaṃsayo |
 sabbakammakkhayaṃ patto
 vimutto upadhisaṅkhaye ||

Esā so bhagavā buddho
 esa siho anuttaro |
 sadevakassa lokassa
 brahmacakkaṃ³ pavattayi |

Iti devā⁴ manussā ca
 ye buddhaṃ saraṇaṃ gatā |
 saṃgama⁵ + taṃ + namassanti
 mahantaṃ vītasāraḍaṃ ||

Danto damayataṃ⁶ settho⁷
 santo samayataṃ isi⁸ |
 mutto mocayataṃ aggo
 tiṇṇo tārayataṃ varo ||

Iti hetāṃ namassanti
 mahantaṃ vītasāraḍaṃ |
 sadevakasmiṃ lokasmiṃ
 natthi te⁹ paṭipuggalo ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 13 ||

Catukkanipātaṃ niṭṭhitaṃ.¹⁰

¹ anigo, C.

³ deva°, B. C., and Morris l. c.

⁵ dammayataṃ settham. B.

⁷ va taṃ, P ; ṭhitaṃ, Pa

² brahmaṃ c°, B

⁴ tathāgataṃ, D. E.

⁶ iti, B.

⁸ Only in M.

Tass ¹-uddānam ².

Brāhmaṇā ³ (100) cattāri (101) jānam ⁴ (102)
 samaṇa (103) sīlā ⁵ (104) tanhā (105) brahmā (106) |
 bahūpakāiā ⁶ (107) kuhanā ⁷ (108) purisā (109)
 caiaṃ ⁸ (110) sampanna (111) lokena (112) tēdasā-ti ⁹ ||

Itivuttake dvādasādhikāsataṃ suttan-ti ¹⁰.

Itivuttakaṃ niṭṭhitam ¹¹.

¹ Only in M.

² udānam, M. P. Pa.

³ o, C ; brahmana, B. M. P. Pa (I take brāhmaṇā as ablative: After b.)

⁴ jānam, M.; jīnā, B. P. Pa.; jīnā samaṇa, C., paṇṇanā, D. E. ⁵ sīla, P. Pa.

⁶ By conjecture; bahukārā, M.; bahutarā, B. C. P. Pa. .
 otataiā, D. E. ⁷ oṇa, D.; oṇa, E., kuhakā, P.; kuha, M.

⁸ By conjecture, caia, M.; ca, B. C. P. Pa ; va, D. E.

⁹ tēdasā-ti, M.

¹⁰ dvā, om. D. E.; oḍhikaṃ sataṃ suttā, B. C.—*Instead of this line M. has the following verses: Sattavis-ekaniṭṭhitaṃ dukkaṃ bāvisasuttasaṅgahitaṃ | samapaññāsam-atha tikaṃ terasa catukaṇṇa itī yam-idam | Dvīdasuttarasutta sate saṅgāyitvā samādahimsu purā | arahanto ciraṭṭhiyā tam-āhu nāmena Itivuttan-ti |*

¹¹ Itivuttakapāli niṭṭhitā, C. M.

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* The same sutta occurs *Aṅgutt.-Nik. Cat.* 25

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* Different from Aṅgutt.-Nīl. Cat. 1. 5

I do not mention all suttas where Bhagavā, Tathāgato, Buddho occurs.

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* I think it more convenient to give the forms as they occur in the text.

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* Perhaps I ought to have preferred *usita*°.

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THE
YOGĀVACARA'S MANUAL

OR

INDIAN MYSTICISM

AS PRACTISED BY BUDDHISTS.

EDITED BY

T. W. RHYS DAVIDS, PH.D., LL.D.



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This volume is printed at the expense of
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This, the first book on the subject published in Europe, and also the first book in Sinhalese printed in European characters, is dedicated to

EDWARD T. STURDY,

to whom we owe the publication and translation of so many texts on Indian History with the cordial sympathy and sincere admiration of his friend

THE AUTHOR

YOGĀVACARA MANUAL.

INTRODUCTION.

The unique MS. on which the following edition is based is at Bambara-galla Wihārē, in Teldeniya, Ceylon. It was discovered there in 1893 by Mr. H. DHARMA-PĀLA. He succeeded through the kind offices of the then Interpreter Mudalyar at the Kandy Kachcheri in obtaining a copy of it, brought the copy to London (which he passed through on his way to the Parliament of Religions at Chicago) and was kind enough to come down to Littlestone, where I was then slowly recovering from very serious illness, in order to leave the MS. with me. He expressed the hope that I should be able to make something more out of it than either he. or the members of the Order in Ceylon, where the practise of Jhāna had quite died out, could do.

I was immensely interested in the MS., and began immediately to copy it out. But the very scanty limits of the leisure time which my official duties as secretary of the RAS. leave me prevented me from finishing the work till this year. And it could not have been finished now if it had not been for the devotion and ability of my wife, who took down at dictation, often in evening hours when I had returned too tired to do anything but dictate, the Sinhalese and Pali sentences of which the MS. is composed. The task was not easy, and a perusal of the text will justify its being called tedious. It was finished at last, and the result is the present edition.

Our MS. gives a text that is not satisfactory. The copy has evidently been hurriedly made, and contains not a few clerical errors. And it is also pretty evident that the original from which it is made was written by a scribe who had but a smattering of Pali. Throughout the whole text the omission of the nasals (that is, putting the crude form for the accusative)¹ the insertion of Sinhalese words in the middle of Pali sentences², the odd division of clauses³, and other signs of ignorance or carelessness are so constant that it is not probable they are wholly due to the writer of our copy. He would sometimes, however rapidly he wrote, have been right, if his original was right.

The omission of long marks, mere twists of the style, over the i's and u's is of less importance. They are often omitted in Pali MSS, both Burmese and Sinhalese, which otherwise show signs of scholarship. just as the dots to the i's, or the crosses to the t's, are omitted in European writing. So also the continual use of the dental *n* for the cerebral, and vice versa, common in all Sinhalese writing and even printing, though not found in the very best Pali MSS, is common, even in good ones. Our MS. uses the two n's, in both the Sinhalese and Pali, quite indiscriminately and it is very probable that the original is not much better. The letters of our copy are well and clearly formed; and there is very seldom any doubt, even in the case of n's and t's, or in the case of c's' m's and w's, as to which letter is intended.

The question arose whether it was worth while, on materials so inadequate, to publish an edition of this book. There is little doubt as to the great interest and importance, both from the historical, and from the psychological point of view, of the subject treated in this manual.

¹ See note 6 on p. 4 and *passim*.

² For instance *dili* p. 5 line 4, *iti pandam* on p. 16.

³ See the notes throughout.

We have no other work in Buddhist literature, either Pali or Sanskrit, devoted to the details of Jhāna and Samādhi. It is highly improbable that the incumbent of the Bambara-galla Wihāra will ever lend his unique MS. to Europe. And the passages where the readings remain doubtful are not of special importance — the great difficulties of the text are of another kind, and would not be removed by right readings, in similes or other subordinate phrases. For these reasons it has been thought better to publish what we have than to wait an indefinite time for a perfection possibly unattainable.

The MS. consists of 141 palm leaves $16\frac{2}{3}$ by $2\frac{1}{4}$ inches in size with 8 lines on a leaf, but occasionally 9, and in one or two instances 10. It bears no title either at the beginning or the end. As the person for whose use it is intended is called several times 'Yogāvacara' (see pp. 42, 43, 44, 94, 97), and as it is not intended to be read but to be used as a manual, I have ventured to call it the *Yogāvacara's Manual*.

It sets out in detail the means to be adopted, the plan to be followed, in practising meditation as an ethical self-training. The states of mind to be brought on by this exercise are as follows, and in the following order, each successive one being dependent on the successful attainment of its predecessor.

1. Joy (Pīti) of five kinds^{*}

- | | |
|-------------------|-----------------------------------|
| a. khuddakā pīti | slight joy |
| b. khaṇikā pīti | momentary joy |
| c. okkantikā pīti | joy that causes a shock |
| d. ubbegā pīti | joy that amounts to transport |
| e. pharanā pīti | joy that suffuses the whole being |

^{*} The distinction between these is explained at length by Buddhaghosa (Attha Sālini pp. 115—117, Visuddhi Magga Chap IV)

2 The Six Pairs of Adaptabilities² (Cha yugalānā)³

- | | |
|-------------------------------|-----------------------------|
| a. kāya- and citta-passaddhī | serenity of body and mind |
| b. kāya- and citta-lahutā | buoyancy of body and mind |
| c. kāya- and citta-mudutā | plasticity of body and mind |
| d. kāya- and citta-kammaññatā | efficiency of body and mind |
| e. kāya- and citta-pāguññatā | fitness in body and mind |
| f. kāya- and citta-ujjugata | directness of body and mind |

3 The Four Forms of Bliss

- | | |
|--------------------|--|
| a. Kāya-sukha | ease of body |
| b. Citta-sukha | ease of mind |
| c. Buddhānussati | dwelling on memories of the Buddha |
| d. Upacāra-samādhī | that kind of concentration that leads on |
4. Ānāpāna-sati Self-possession induced by in-breathing and out-breathing associated with the five Jhānas.

5 The Ten Predominant Idcas (Kasinas)⁴

The Ten Impurities (Asubhas)

The Thirty Two parts of the body

a Twenty solids

b Twelve liquids

All these are also associated with the five Jhānas.

² Cf. Dhs. pp. 9-14

³ The distinction between those closely allied terms is given in the Dhamma Saṅgani §§ 40-51 and in greater detail in Buddhaghosa's commentary on those sections, *Attha Sālini* pp. 150-152

⁴ Compare Wallen in *Visuddhi Magga*, JPTS 1891 pp. 85, 92, 93, 95

⁵ These 52 meditations are to induce the sense of impermanence (*aniccam*)

⁶ Cf. Dhs. pp. 31-42.

6. The Ten Memories (Anussatis).

Buddhānussati	memories of the Buddha
Dhammānussati	Doctrine
Samghānussati	Order
Sīlānussati	good conduct
Cāgānussati	generosity
Upasamānussati	Nirvāṇa
Devatānussati	the gods
Maranānussati	death
Ekasaññānussati	the one idea
Ekadhātuvatānussati	the one element

7. The Four Plans of Being

Ākāsa	space
Viññāna	consciousness
Akincañña	freedom from obstacle
Nevasaññānāsaññā	neither ideas nor the absence thereof
Aiupāvacara	all the above four together

8. The Four Excellent Conditions
(Brahma-vihāras)

Mettā	Love
Karunā	Pity for other's sorrow
Mudutā	Sympathy in others' Joy
Upekkhā	Magnanimity

9. The Tenfold Knowledge (Ñāna)

Samatha-dassana-ñāna	Insight into Nirvāṇa
Udaya-vyaya-dassana-ñāna	Insight into origin and decay
Bhaṅgānudassana-ñāna	Insight into disintegration now
Bhayatupatthāna-dassana-ñāna	Insight into disintegration in the future
Ādinavānudassana-ñāna	Insight into dangers
Nibbidānudassana-ñāna	Insight into vanity
Muccitu-kamyatā-dassana-ñāna	Insight into desire for escape

Paṭisankhānupassanā-ñāna Insight into the constituent parts of individuality
 Sankhānupekkhānupassanā-ñāna Insight into there being no 'soul' therein
 Anuloma-anupassanā-ñāna All these together

10 The nine Transcendent Qualities
 (Lokuttarā Dhammā)

- 1—4 The four stages of the Noble Path
- 5—8 The fruit of the attainment of each of them
- 9 Nivāna

It is impossible of course to give all that these technical terms imply and connote in the few English words selected as suggestive translations. The full meaning must be gathered from other Buddhist works. We have here 10 groups embracing 112 different qualities or states of meditation which it is desired, one after another, to produce in one's mind or heart. And the method adopted is, I think, intended to be the same for each, though the full text is not given for each and all of them.

That method is as follows

The student recluse commences (at top of page 3) with calling to mind the three gems — the Buddha, the Dhamma, and the Sangha — and taking refuge in them. There then follows a formula of confession and absolution (taken from the Vinaya), to be repeated three times. Then a statement of the state of mind it is desired to call up. Then a renewed appeal to the memory of the Buddha and the great disciples of the past, and an expression of devotion to them. All the above is in Pali. Then follows the following quotation, also of course in Pali, found in the Satipatthāna and other Suttas

'He seats himself cross-legged keeping his body erect, firm in self possession; thoughtfully he inhales, thoughtfully exhales his breath, so that taking a long inbreathing or a long outbreathing, or taking a quick inbreathing or a quick outbreathing, he knows in each case what he does.'

There is no doubt that he is intended to suit the act to the word. So far he has been squatting on the ground on his heels, and with joined palms (the attitude of reverence); now he sits on the ground cross-legged with his hands on his lap (the attitude of thought). Neither of these positions is possible to ordinary Europeans. We need not be put off by the fact that it is not expressly stated that he does so. The quotation from the suttas also has no expressed nominative to the verb 'he sits'. It has to be supplied from the foregoing sentences in each Sutta. So here we have no expressed nominative throughout the book till page 42 where the word *yogāvacaṇa* occurs. We need only notice in passing, that this constant change of posture, which takes place more than 1500 times in the course of the whole exercise, completely excludes any notion of hypnotic trance.

Then follows the following sentence, not found in the Pīṭakas, but probably a quotation from some later Pāli book.

‘With my eyes closed (with the subconsciousness of the eye) I see the tip of my nose, and breathing regularly, and fixing the object of my thought in the heart. I take as my aid (*parīkamma*), the idea of *Aśaḥatship*.’

Then the text goes on in Sinhalese.

‘When he has thus continued in meditation, keen in intellect, two images appear, first hazy then clear. When the hazy has withdrawn, gone out as it were through the imperfections passing away, and cleansed of all impurities the clear image has penetrated his whole being, then entering the door of the mind the element of brightness (*tejo dhātuwa*) becomes manifest. The conception (the *appanā*) has the colour of the shining of the evening star, the preliminary aid to this (the *parīkarma*) is the colour of gold, the sustaining aid (the *upacāra*) has a colour like that of the young sun rising in the east. Taking all three (the *appanā*, *parīkarma* and *upacāra*) from the tip of the nose, putting them for a while in the heart, he finally locates them in the navel’.

The meaning of this last sentence must be that he first (his eyes being closed) gets the conception of brightness at the tip of his nose, and then, in thought, follows it down to his heart and afterwards still lower down to his navel. Nothing of this kind has been found in the Pitakas.

The same framework is followed throughout, the state of mind aimed at, and the appearing image, varying in each case. The states of mind have been given above, the images are always, in order, the five elements, earth water fire wind and space (or solidity, fluidity, brightness airiness, and space) and each of these five has a different set of appanā, parikarma, and upacāra of a similar kind to those given above for brightness.

When this exercise has been successfully carried out for each of the five kinds of joy in order, accompanied by each of the five elements in order, other exercises follow in the following order.

2. Patipāṭiyā	In order
3. Chasaddaggahana	The six words
4. Vīdatthi	The span
5. Dhātu-samūha	The group of elements
6. Catu-naya	The four ways
7. Pañca-naya	The five ways
8. Hadaya	The heart
9. Samādhi	Concentration
10. Dhamma-tīra-tthitika	The lasting of the faith
11. Iti-pandam pūjā	The candle
12. Kāya-vasī-vatta	Command of the body.

The frame-work of each of these exercises is given on page 7. The name of the exercise reached and of the state of mind at the moment aimed at is given and the quotation from the Satipatthāna follows. The elements form no part in any of these exercises, except the first and the two last, and the signification of the names in the above list of these exercises is nowhere explained. In each of them each of the items of the group of mental states is taken first in direct (anuloma) then in reverse (pati-

loma) order. As the framework is only repeated for the first in each group the exposition of each of these exercises usually becomes in our manual merely a string of words showing the state of mind at the moment under consideration. See for instance pp. 37—39. But the candle exercise is set out at somewhat greater length and it will be found in the first group of the five joys, on pages 14—16.

- In this case a lighted candle is divided into eight portions by eight bits of wood stuck into the candle at equal distances an inch or so apart. Each of the five joys is then meditated upon until the image or the corresponding element appears and that is kept in mind as before, until one section of the candle has burnt and the stick marking it has fallen out. At the sound of the bell (he cannot of course see it) he rises from the posture of meditation, adopts the posture of reverence, and goes on to the next meditation. When he has reached the end of the group of five joys he takes them up again, one by one in the reverse order, and meditates on each during the time marked by the falling of the sticks that mark the divisions in the candle.

In No. 12 of these latter exercises the point of differentiation is the spot where the appearing image is located first in direct and then in reverse order, one inch away from (either below or above) the place where it was located in the previous meditation.

The 112 states of mind being thus exercised in 12 different ways we have in this manual 1344 meditations and the number is more than doubled by the method used in the latter exercises of taking each member of each group first in the direct then in the reverse order and by the method of taking a separate meditation, in Groups 4, 5 and 8, for each member of the group successively with each of the five Jhānas successively.

As might be expected, there is no discussion or explanation of any one of the 112 states of mind. But the constructor — we can scarcely say the author — of the manual seems to dwell with special favour on the Excellent

Conditions (the Brahma Vihāras) of Love, Pity, Sympathy, and Magnanimity. Already in the Suttas¹ it is laid down how, beginning with a small portion, the whole world is to be gradually suffused with each of these four feelings in order. Our manual expands this part of its subject to great length so that this group has twenty pages (68—89), one fifth of the whole book, allotted to it.

It is not easy to see how the calling up of the mental-image of the five elements, and how the locating of this image in different parts of the body, can be of assistance in the practice of the ethical states set out in the 10 groups. The idea is no doubt to suffuse the whole body with the particular feeling being practised at the particular moment. The psycho-physics involved will seem to Western minds mistaken. But it really requires a practised Yogāvacara, who has actually experienced what does happen, to be able to explain and to rightly judge of this. Nothing of the kind has been found in the Pitakas. And I do not know from whom or at what period or in what degree it was adopted by Buddhists. Even Buddhaghosa, so far as his works are known to us, has nothing about it, though he has a great deal on methods and details of meditation beyond what the Pitaka texts give us. And this particular form of exercise is not referred to in the Yoga Sūtra. But there are many other possible sources. It should be emphasised that the practice of a detailed and systematic meditation is, in India, pre-Buddhistic, and that it is closely allied with very ancient beliefs and practices prevalent throughout the world. The subject has never yet been discussed with any fullness of detail, or with the necessary historical insight, and, of course, it can only be touched on here.

In the very earliest times of the most remote animism we find the belief that a person rapt from all sense of the outside world, possessed by a spirit, acquired in that

¹ For instance my 'Buddhist Suttas' pp. 201, 202, 272, 273

state a degree of sanctity and often of insight and knowledge, denied to ordinary mortals. In the most ancient instances handed down the person entranced is so often a woman and so often associated with the worship of Mother Earth, that the natural inference would seem to point to these beliefs having originated at a time even preceding polytheistic views and patriarchal institutions. Beliefs of this kind are found so persistently wherever we have ancient records, that it is evident they were not only very old, but also so very widely distributed that they may reasonably be regarded as universal. And this is by no means strange since the beliefs are chiefly based on the attempt to explain, by means of the soul-theory, the actual but mysterious facts of catalepsy, automatism, and hypnotism¹.

With the gradual rise of polytheism beliefs so ancient, sacred, and mysterious could not be pushed aside. Differing as they did, from the first, in important details, in the method of applying to complicated facts the crude and inconsistent soul theories, it was easy to modify them, in a manner sufficient to ensure their continuous life by harmonising them with the newer views².

With the rise of monotheism the beliefs still survived, and the practises were carried on. Held in holy passion, his rapt soul sitting in his eyes, the thinker forgot himself to marble. Only Milton is too modern in his phraseology. The rapt soul was never supposed to be in the eyes. It has left the body altogether, and in a supposed union with the deity, the great soul of the universe, is seeing things hidden to worldly eyes. Plato is full of it, and the Neo-platonists carried these ecstasies to great

¹ See Pierre Janet 'L'Automatisme Psychologique'.

² See for instance the rich collection of material on the history of these beliefs among the Greeks 800 to 500 B.C. in Rohde's 'Psyche'. Percival Lowell in his 'Soul of the Far East' has an interesting study of similar beliefs and practises in quite modern times among the polytheists of Japan.

perfection. The Gnostics in the early centuries and the German mystics in later times worked on the same lines, and Meister Eckhart and his followers had been anticipated when they showed how easily such ideas could be reconciled with Christian theories. Under the cloak of Muhammadanism the ancient frenzy of the dance, and the newer transports of ecstasy have continued in vogue through the centuries, and the whirling of Dervishes and the raptures of Sūfīs are known from Persia all the way to Spain. So in India from the Soma frenzy in the Veda, through the mystic reveries of the Upanishads and the hypnotic trances of the Yoga, allied beliefs and practises have never lost their importance and their charm.

It was simply impossible, when Gotama studied and thought in the sixth century BC., for any view of life, claiming to be complete, to avoid this question. It is clear from the Pitakas, and from Buddhist tradition outside the Pitakas, that the question was not only much older than Buddhism, but that it filled a very important place in the previously prevalent systems of thought. In the Dialogues Gotama is represented as describing the opinions of his teachers, Alara Kalama and Uddaka the son and pupil of Rāma, as insufficient precisely because their aims were two particular stages of ecstasy, and not Nirvāṇa¹. And other men who came to talk with him, either themselves teachers, or persons interested in the questions of the day, are often said to have turned the conversation to or started the discussion on points of a similar kind. In the Jātaka legends pre-Buddhist sages are frequently stated, after retiring to the Himalaya region, to have practised the Eight Concentrations (Attha-Samāpattiyo) or other specific stages of ecstasy². As a technical term in Pitaka usage this expression means the Four Jhanas and the Four Arūpa-Vimokhas³. It would probably be an

¹ M. I. 163—166. Compare J. I. 66.

² See, for instance, Jāt. II. 55, 56, 57, 61, 62, 65, 69, 72, 86.

³ As set out M. I. 159, 399, 436, 455 etc.

anachronism to suppose this to be the meaning then, and so far as I am aware the author of the *Jātaka Commentary* (I have not traced the words in the verses) does not explain it in the specific later sense. But it is enough for our argument that he takes it as a matter of course that they practised advanced forms of regulated ecstasy.

• Brahmin tradition is entirely in accord with this. The Yoga books, many centuries younger, in their present form, than the Dialogues, are unfortunately the only evidence we have of the details of the methods adopted by Brahmin Mystics. But though the details may have varied and the technical terms have changed their meaning it is clear that the practices were carried out centuries before, for the Yoga is referred to in much older documents. However vague and indefinite these references may be, they establish the fact of a regulated system of hypnotic and mystic exercises at the date of the books in which this occurs. Only one of these is pre-Buddhist, the *Taittirīya Upanishad* (2. 4). The oldest of the others are the *Svetāśvatara Maitri* and *Kāthā Upanishads*, and then come the *Mahā-Bhārata* and *Mānu*. In these books the Yoga system is incidentally referred to as well known, but no details are given. The age of these references is still matter of controversy; and it is, to say the least, very doubtful whether the Yoga practices referred to in them are, or are not, the same as the practices described in the later Yoga Sūtra. But these references to an established system confirm the accuracy of the Buddhist tradition.

This question of the age of Yoga practices is quite distinct from that of the age of the philosophical system of the *Sāṅkhya Kārikā* on which the existing Yoga Sūtra is based throughout. There may have been Yoga practices based on other systems of philosophy though we do not know the details of any such except the Buddhist.

Professor Garbe holds the *Sāṅkhya* to be older than Buddhism; I have already discussed his views in my

American Lectures¹, and given the reasons why, in my humble opinion, it would be more accurate to say 'there were before the time of the Buddha isolated thinkers, of whose words we have no trace, who elaborated views similar to those out of which the Sankhya was eventually developed?'

On the other hand Father Dahlmann thinks that system late, and tries to show that there was an older Sankhya, now preserved in the Mahabharata and there called the Sankhya from which the later one (and also both Vedantism and Buddhism) were derived. These views have received the very cordial approval of Professor von Schroeder² and of Professor Jacobi, and the latter in a most valuable and suggestive paper after showing how Professor Garbe's reasoning is, in his opinion, insufficient, has pointed out interesting parallels between an obscure paragraph found in the Pali Suttas and certain passages of the Sankhya-Yoga. When he jumps to the tremendous conclusion that the Buddhist philosophy as a whole is therefore derived from the Sankhya — from the Sankhya, that is, of the Mahabharata, not that of the Sankhya Karika — I confess myself unable to follow him. It is difficult to see how the evidence he adduces takes us farther than (if indeed so far as) the conclusion quoted above, and I would refer to the whole context there, and to the views expressed on Father Dahlmann's theories in the 'Journal of the Royal Asiatic Society' for 1897 pp. 107—110.

As for the Yoga 'B' part Lal Mitra says in his Preface to the Yoga Sūtra (p. XVIII) that

'The meditations he (Gotama) practised were all in accord with the Rules of the Yoga Sūtra and even their technical terms are the same'

It is difficult to see how in January 1883, the date of the

¹ 'American lectures' 1896, pp. 24—29

² 'Vienna Oriental Journal' 1897 (Vol. XI) pp.190—197.

³ Nachrichten der K. Gesellschaft der Wissenschaften zu Göttingen Phil. Hist. Classe 1896; 1—15.

Preface, so positive a judgment could be defended. Mr. Mitra in fact does not attempt to defend it. He gives in the preface no single instance and no passages in support of either of these statements. In the body of the work on p. 92, he says that murder theft falsehood meanness and avarice, called collectively *yama* in the *Yoga Sūtra*, are called *Pāramitā*'s by the Buddhists. This, if accurate, would be an instance of diversity in the use of technical terms. But he gives no authority, and the statement is not only a mere blunder, but it is one he might easily have avoided.¹ He is equally wrong in his note on p. 154. In speaking of the unusual mental and physical conditions of ecstasy and trance both the *Yoga Sūtra* and the Buddhist texts are compelled to use ordinary words in a forced, technical sense. It is surprising how very seldom they have happened on the same words. The cases do not amount to one per cent, and are in fact confined to a few expressions, such as *Dhyāna* and *Samādhi*, common to all schools of thought in India. And not one single instance that I can discover do these two schools use even those words in the same technical sense. And this is not to be wondered at. For whereas the *Yoga* (though it has its intellectual and even ethical side) is predominantly physical and hypnotic, the Buddhist method of meditation (though it has its physical side) is predominantly intellectual and ethical.

It is not accurate to speak of the practice of systematic exercises for the attainment of various stages of mental exaltation, ecstasy and rapture as Buddhist. They have been carried out in India by men belonging to diverse schools of thought with a devotion and persistence, and

¹ The *Pāramitā* group has not yet been found in the primitive books. But the idea was in full life as early as the form when the *Caṅgī* Pitaka, which is arranged according to it, was put together. Since that time it is common property of all the schools and a reference to Childers, or to the Petersburg Dictionary, or to Spence Hardy would have saved the mistake.

to a measure of success, probably unequalled in the world. They are Buddhist only because both the early Buddhists and Buddhism were alike Indian. And they are quite independent of the special features, either of thought or of practice, which distinguished Buddhists from other Indians. The position assigned to these practices in primitive Buddhism is set out in the following texts.

In the well known Dialogue, the *Samañña-phala* (Digha Collection No 2) King Ajatasattu, after pointing out the advantages derived from their occupations by a long list of ordinary people, asks whether the members of the order derive any corresponding advantage, visible in this life, from theirs. The answer is a list of advantages which are said to be intended to be taken in a gradually ascending degree of value.

1 The honour and respect shown to members of a religious order.

2 The training in all those lower kinds of mere morality set out in the very ancient document called the *Sīlas* (incorporated in each of the 13 Dialogues in the *Sīla Vagga*).

3. The absence of fear, confidence of heart, thence, *yes*, *the* *g*

4. The way in which he learns to guard the doors of his senses

5 The constant self possession he thus gains.

6 The power of being content with little, with simplicity of life

7. The emancipation of mind from the five obstacles to selfmastery — covetousness, illwill, laziness, conceit, and doubt.

8 The Four Jhanas.

9. The insight arising from knowledge (*Ñāna-dassanam*).

10. The power of projecting mental images.

11. The Five Abhiñña's.

12. The knowledge that leads to the passing away of cravings, becoming, and ignorance, (that is, to Arhatship).

Here No. 8 and 11, and perhaps 10 (the interpretation of this item is still doubtful) belong to Mysticism.

In the 79th Dialogue of the Majjhima collection, the Cūla Sakuludāyī Sutta, Gotama says that the 4 Jhānas are a more effectual method for obtaining happiness than the mere observance of ordinary morality such as abstinence from murder theft incontinence falsehood or the practice of austerities (tapo). Udāyī then asks him whether it is for the sake of realising that happiness that men follow his (Gotama's) religion. The answer repeats Nos. 2—8 inclusive of the last list saying that each is higher and better. And then goes on to say that each of the 5 Abhiññās is higher and better still, and finally that No. 12 is the best of all the things for the sake of realising which men adopt his religion.

Here Nos. 9 and 10 are omitted, and the wording between 7 and 8 is slightly varied. But the argument is practically identical¹.

In the 24th Dialogue of the Majjhima Sāriputta is the questioner, and Punna expounds the doctrine. The question is 'what is the object aimed at by those who follow the religion of Gotama'. One after another Punna denies that the aim is any one of the following

1. Purification of moral conduct
2. Purification of the heart
3. Purification of one's views.
4. Removal of doubt.
5. Insight gained by knowledge of the right path and the wrong.
6. Insight gained by knowledge of the right method and the wrong.

'Well but then, if the object be none of these, pray which can it be?' Says Sāriputta.

'It is anupādā parinibbānam' is the reply²

¹ So also, but shorter, in Majjhima No. 27, 38, and 39.

² For parinibbānam and parinibbāyati used of the living Arahāt see M. 1. 15, 46, 235, 251 (= S. 3, 54) 446 2. 102; Dh. 89, S. 3, 26, It. 52, 56, Mil 50, Jāt. 4. 302 453 &c.

‘And is that purification of moral conduct?’

‘No, Śn!’ it is not’ says Punna, who then denies, one after another, its identity with Nos. 2—6 and finally admits it is all the six taken together.

Here we have the same question as in the last extract, and the answer omits all reference to Mysticism. And in the *Milinda* we find Nagasena on being twice asked the same question giving a similar answer in different words, again without any reference to mystic states. And this is not one of the cases where the *Milinda* has later doctrine, for since my *Milinda* appeared the identical phraseology has been twice found in a Pīṭaka text¹.

So in *Maṅḍhima* No. 32 where the six chief disciples, one beautiful night, in the Gosinga Sāla Wood, ask one another what is the mental quality in a Bhikkhu which could add a fresh charm to the beauty of the scene, we have the following six replies.

1. Ananda says ‘When a Bhikkhu knows the Word by heart, understands it, and can expound it well’.

2. Revata says: ‘When a Bhikkhu fights out for himself internal peace, and devoted to solitude, resisting not the feeling of rapture (*Jhāna*), becomes endowed with insight’.

3. Anuruddha says ‘When a Bhikkhu has the Divine Eye’.

4. Kassapa says ‘When a Bhikkhu keeps the vows, is content with little, devoted to solitude, avoids society, is given to earnestness, to wisdom, to *Samādhi*, to emancipation to the insight which comes from the assurance of emancipation’.

5. Moggallāna says. ‘When two Bhikkhus talk together over the *Abhidhamma*, ask each other questions, and have profit therefrom’.

6. Sāriputta says: ‘When a Bhikkhu rules his heart, and does not let his heart rule him’.

They then tell these and six answers to the Buddha, and ask which was right. He gives the preference to

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¹ My *Milinda* I 49, 101. Compare S. IV, 253, V, 6.

Sāriputta's, and adds 'But how could one of what sort of Bhikkhu could on such a night be going to the wood. It is one who sitting calmly collected self-possessed makes resolve 'I rise not up from this seat until my heart is set free from the Āsava'¹ :

Here the third reply belongs to Mysticism which it is into the second but does not occur in the Buddha's own reply.

• The three lower Jhānas are said to be within the range of a disciple who is still learning (a *sekha*) whereas the 4th Jhāna is a sort of Samādhi which belongs to the *Arahat*². But on the other hand all the 4 Jhānas are said (in the 64th Sutta of the *Majjhima*) to be useful for the removal of the five bonds which prevent a man from becoming an *Arahat*.

So in the *Vinaya* it is probably to the extraordinary insight attainable by the prolonged self-concentration of Jhāna and Samādhi that the Fourth Pāṭipka Rule refers when it lays down that any member of the Order wrongly claiming to have attained the *alam-arīya-nāna-dassanam*³ ceases ipso facto to be any longer a member.

These Rules are undoubtedly among the very oldest Buddhist documents we have. But the Commentary on them, the *Sutta Vibhanga*, gives two inconsistent explanations. In the Introductory Story telling why and when the rule was made, it gives as the reason that certain members of the Order said of one another that such and such a one had practised one or other of the 4 Jhānas, or one or other of the 6 *Abhinna*'s. This Story belongs to the work of the authors of the *Sutta Vibhanga*. Now

¹ The āsavas are those qualities the being set free from which constitutes *Arahat*ship.

² A. I. 220 compare M. 2. 37.

³ (apparently 'the insight of that knowledge beyond that of ordinary men which suffices to make an *Arīya*', that is an *Arahat*). See M. I. 68 (= Jāt. I. 389) 246 (= Mil. 244, 289) 208, 472.

they include also in this work a still older commentary whose name is lost. And that Old Comment (V. 3. 91) explains the powers referred to as follows - the explanation of the terms by the authors of the Sutta Vibhanga (V. 3. 93) being added in parentheses

1. Jhāna (the four Jhānas)¹

2. Vimokkha (Threefold emancipation of the heart -- by being delivered from the notion of soul, by meditation free from worldly objects, and free from lust illwill and delusion)²

3. Samādhi (Concentration, threefold as the last)

4. Samāpatti (Attainment, threefold as the last)

5. Ñāṇa (Knowledge, threefold,—of his own and of other peoples previous births, and the knowledge requisite for Arahatship)

6. Magga-bhayaṇā (the 37 constituent elements of Arahatship)³

7. Phala-sacchikriyā (Realisation of the fruit of the 4 stages of the paths to Arahatship).

8. Kilesa-pahāna (Putting away the evil states to wit lusts, illwill, and dullness—the putting away of which is Arahatship)

9. Vinivāranatā (Removal of the obstacles—to wit either the same three, as the commentary says here, or the five—covetousness, illwill, laziness, conceit and doubt—as set out in the Digha itself⁴, which last explanation is preferable)

10. Suññagare abhirati (Delight in solitude).

Here we have first the Rules of the Order, then the Old Comment upon them, then the still later Sutta Vibhanga on that. As the last of these must date before the Council of Vesālī (that is within, in round numbers, 100

¹ Translated in my 'Buddhist Suttas' p. 272.

² S. 4. 296, 297, 363, A. 2. 299 Mil. 377.

³ A. 2. 163—165

⁴ As set out in my 'Buddhist Suttas' pp. 62, 63.

⁵ See above p. XX.

years of the Buddha's life=1250 B.C. (Nyanon) this gives us very old Vedic literature. And it agrees with the evidence brought together by the *Śāṅkhya* and *Sāṃkhya*.

Samādhi, best rendered perhaps by concentration or serenity, is not itself a specific kind or method of meditation, but is a habit of mind which is a condition precedent, a necessary preliminary to the special varieties and indeed to all the higher stages of the progress towards *Arāhatship*. The second *Jhāna* is always said to be born of it, just as *samādhi* itself arises out of moral conduct. Without *samādhi* one cannot see things as they really are, without that insight one cannot become detached, without detachment one cannot have the insight which arises from the knowledge of Emancipation (A. 3. 19, 200). With *samādhi* one can attain to all these things, one can remove mountains (A. 3. 311 comp. 427) and the delusions of *saṃsāra* (A. 1. 132—134) acquire the five fold knowledge (A. 3. 24) and the five sorts of higher Wisdom (A. 3. 28) and *Arāhatship* itself (A. 2. 45 3. 29).

But of course there is both action and reaction. The practice of *Jhāna* in its turn produces and strengthens the habit of mind (the *ceto-samādhi* of S. 4. 297). They are often mentioned together (V. 1. 97 104), in one passage the four *Jhānas* and *Paccavekkhanā* (consideration or imagination) make up the five limbs of *samādhi* (A. 3. 25—27), and in another (A. 2. 45) the 4 *Jhānas* are one of four divisions of *samādhi*, while in a third (S. 5. 9) the two are absolutely identified. All this is right enough as exegesis, as editing gloss. But the very inconsistency of these glosses is sufficient to show that they must not be interpreted too strictly in opposition to the general tenor of all the passages on *Samādhi*.

This is well summed up in the standing definition in the *Dhamma Saṅgani* (15. 24, 287 &c) of *Sammā-samādhi*:

“Stability insistence persistence of thought absence of wavering of perplexity of intellectual distraction, serenity, the faculty the power of rapt composure right rapture”.

As the same definition is given also (Dh S 11) for *cittass'ekaggata*, 'concentration of mind', it is clear that this term is considered as about equivalent to *Samadhi*, of which indeed Buddhaghosa (Attha Salm 118) says it is a name. He goes on

"As for its characteristics and so on the *cittam* is said in the Commentary¹ '*Samadhi* has as its characteristics the being the chief (positive), and the absence of distraction (negative)'² For just as the centre wood of a peaked hut, from the fact that all the rest of the materials of which the hut is made are joined on to it, becomes the chief, just so from the fact that *samadhi* sets all good qualities in the mind in motion *samadhi* is the chief of them all" (compare S. 3 156)

He then quotes from the *Mihnda* p. 38 the similes to the same effect translated in my *Mihnda* Vol. I. p. p. 60, 61, and concludes thus.

"There is another way of putting it. This concentration of mind called *samadhi* has as its characteristic mark the absence of wandering, of distraction, as its essence the binding together of the states of mind that arise with it, (as water does the lather of soap); as its condition precedent calmness; as its sustenance wisdom, (for it is said 'He who is at peace he knows and sees'). And in the specific meditation it has ease as its proximate cause. It must throughout be understood as steadiness of mind, (like the steadiness of the flame of a lamp in a place where there is no wind)".

In its literal meaning *samadhi* is 'placing together to' 'co-allocation' 'composition'. It has not yet been found in any book, either Sanskrit or Pali, older than the *Pitakas*; and throughout Indian literature it is used only of mental states, never in a physical sense. The oldest passages in which it is found outside the *Pitakas* are the *Mañjira* *Upamśad* 6. 14, 38, and the *Bhagavad Gita* 2. 44, 53.

¹ That is the old commentary in Sinhalese, now lost, on which his own, in Pali, is based.

² See also Buddhaghosa himself in *Sumangala* I. 64. 65.

In the first of these passages it is the third of six stages of Yoga, the two preceding ones being 'holding the breath' and 'preventing the action of the senses'. It may well denote, therefore, the drawing together of the mind that prevents wandering in thought. And this is I think its meaning though both Deussen¹ and Max Müller² render it vaguely 'meditation'. But its being mentioned as a stage in the attainment of trance is the commencement of the process by which it afterwards came in Yoga books to be used in the sense of a specific sort of meditation. In the Pitakas though, as we have seen, it is closely allied to Jhāna, yet it is always essentially the habit of mind.

In Anguttara 1. 299 (Sutta 163, Samvutta IV 363 and Vinaya 3. 93 three kinds of Samādhi are mentioned—the empty, the aimless and the signless (*saññāta appanīhita, animitta*). These are very curious as qualifications of a state of mind which is so full, none the Buddhist point of view of the most desirable results, which has as its aim, the very highest state, that of Arahatship, and which has numerous signs by which it can be recognised. The words are in fact riddles, and are dealt with at some length by Buddhaghosa (Asl. 179—180 222 and foll. 290 and foll.) He explains them as meaning respectively emptied of lust, illwill, and dulness, aimless as having got rid of the aim of rebirth in heaven; signless as free from the three signs (*lakṣaṇas*) that is, as based on the three doctrines of impermanence sorrow as involved in individuality, and the absence of any 'soul' any abiding principle³. But he admits that the explanation of the third word, signlessness, may change places with that of the first word, emptied. In that case emptied is emptied of permanence, &c, and signless is without the three signs of lust, illwill, and dulness. And this agrees better with the explanation given of these qualifications as applied in Samyutta 4. 297 to Emancipation of Heart

¹ 'Sechzig Upanishads' 344 ² Upanishads 2 318

³ These are explained in full in my 'American Lectures' pp. 121—134.

Suññata, Emptiness, always in this specific sense is in constant use¹, and the misunderstanding of the term has led to the use of the phrase 'Buddhist Nihilism', which connotes a great deal more than is warranted by the primitive use of the phrase it is supposed to represent.

The conclusion is plain that the practice of the current Mysticism in all its phases was admitted as part of the training of a member of the Order. But that it was a small, and that not the highest and most important part, and might be omitted altogether. The states of rapture are regarded as conditions of happiness (*phasu-viharā* A. 3. 119). They are regarded as useful to some people for the help they give towards the removal of the mental obstacles to the attainment of Arahatship. Of the thirty seven constituent parts of Arahatship they enter only into one group of four. And to seek for Nirvana in the mere practise of the four Jhanas is considered a deadly heresy². So they are both pleasant in themselves, and useful as one of the means to the end proposed. But they are not the end, and the end can be reached without them.

It is also to be observed that the passages quoted throw very little light on the details and processes of the mystic exercises referred to. Our present work is good evidence of the nature of those details as practised in modern times in Ceylon. How far we can argue back from it to the time of primitive Buddhism is exceedingly doubtful. The very word *Yogāvacara* does not occur in the published Pitaka texts. The earliest instance of its use is in the *Milinda*. The same holds good of *yogi* and though *yogo* is found once or twice in its later sense (M. 1. 472) it is usually and often used simply in the sense of 'attachment'. We even find the term *dhamma-yogo* used in direct opposition to *jhayi* as in A. 3. 355

¹ See M. 1. 435, 483 A. 1. 72 3. 107 Mil. 96. 319, 337. K. V. A. 64, 177.

² See the last four of the 62 great heresies in the *Brahmajala Sutta*.

where the Bhikkhu is obliged to make assent finds fault with his brother's meditations, etc.

That one of the most careful records of the manual use of the mental images or the exercises in conjunction with ethical ideas is not found in the Pitakas, as Buddhaghosa's *Vis. M. C.* as published is not correct. And the argument *ex silentio* holds good only as regards the Pāṇas though not as regards the great commentators. It is impossible to believe that had these very curious exercises been practised in Gotama's time the Pitakas would have omitted all reference to them.

Even the groups of ethical states are not all found in the Pitakas.

Group 1. The Five Joys (*Pāṇca Prītiyo*) are not in the Pitakas. They are found in Buddhaghosa (*A. S. I.* 84, 100, *Vis. M. C.* IV, p. 99) and in the *Abhid. Cūḍamālikā* (1911), p. 5492).

Group 2. The Six Joys (*Ṣaṭ Prītiyo*) are not found in the chief books of the Pitakas but are found together (though not under that name) in the *Dhamma Saṅgaha*.

Group 3. The Four Joys of Peace occur in the Pitakas as separate ethical concepts but not as a group.

Group 4 is a single term found in the Pitakas.

Group 5 has three divisions. Of these the *Kāsmas* are mentioned as a group, without details, in the *Sakuṭudāyī Sutt.* (M. 2). The *Asubhas* are all practically included in the four sorts of meditation on Impurity given at *A. S. I.* 223 but in a group of them I have not traced them in the five *Nīlās*. In *Dh. S.* (202, 4) the ten *Asubhas* are given but only in connection with the first *Jhāna*. Buddhaghosa on this (*A. S. I.* 199) has the very logical remark that *vitakka*, attention to the instances to be drawn, being necessary to proper meditation on the *Asubhas* and that being precisely absent from the other *Jhānas* besides the first, those meditations do not occur in the others. Our author slurs over this difficulty and has all the five *Jhānas* in conjunction with the *Asubhas*.

(in contradiction therefore to the Pitakas) The list of parts of the body is found in the Suttas

Group 6, the Ten Memories, does not occur as a group in the published texts of the Nikayas. A group of six of them, the first five and the 7th, is given in detail in A. 3. 284- 8 and again in A. 3. 312-- 317. But another group under the same name of six memories, consisting of the first 3 Jhanas, the *alokasannā* (one of the 10 kasmās in our group 5), the meditation on the parts of the body, and that on the *asubhas* (both in our Group 5) is given at A. 3. 322- 5. The 8th in our group 6 is several times referred to alone, (e. g. A. 3. 301—8). Buddhaghosa (*Vis. M.* Ch. 7) has only the 6 memories but he discusses the 8th in our list separately in Chap. 8.

Our group 7 is not found in the Pitaka texts as a whole. Each item of it is so found and Nos. 1—4 are the 4th, 5th, 6th and 7th of the constantly recurring group called the *Vimokhas* (translated in my 'Buddhist Suttas' pp. 51, 52).

Our group 8 occurs constantly in the Suttas.

Our group 9 is later. It has only been found so far in the *Visuddhi Magga*.

Our group 10 does not occur as a group, but all the nine items that compose it are well known in the earliest books.

Finally the Jhanas, not a group in the *Yogavacara Manual* but treated in it, separately, as associated with other groups, are constantly mentioned in the Suttas. But there they are always four in number. In our book they are always five, the second being split up into two. As is well known this is a later modification, found first in the *Dhamma Saṅgani*.

So far as the above results are negative they are liable to correction when the rest of the Suttas, or of the Pitakas, comes to be published. But they are sufficient to show that our volume represents, almost throughout, a stage of belief and of practice much later than the Pitakas, and often later even than Buddhaghosa.

But these remarks must be brought to a close. It has been quite impossible for me chained as I am to the desk, to do more than try to indicate the points on which further investigation is desirable. And I have done so in the hope that some one with leisure at his command may be induced to devote to the problem of Buddhist Mysticism, as difficult as it is interesting, the time and the labour which it so richly deserves.

T W RHYS DAVIDS.

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CONTRACTIONS

A.	Anguttara Nikāya
Ap	Apadāna
Asl	Attha Sālinī
D	Dīgha Nikāya
Dhp	Dhammapada (quoted by verses)
Dh.S	Dhamma Sangam.
Dh K	Dhātu Kathā.
It	Iti-vuttaka
J.	Jātaka (the verses only)
Jāt	Jātakatthāvaṇṇanā.
J.P.T.S	Journal of the Pali Text Society
J.R.A.S.	Journal of the Royal Asiatic Society
Kh.P	Khuddaka Pāṭha.
K V	Kathā Vatthu
M	Majjhima Nikāya
Mil	Milinda (the Pali text)
S	Samyutta Nikāya
S.N.	Sutta Nipāta
Sm.p	Samanta Pāsādikā
V	Vinaya
Vs m	Visuddhi Magga.

¹ The quotations are by volume and page unless otherwise stated.

THE
YOGĀVACARA'S
MANUAL

[ka] ARAHAM ARAHAM

¹Bhikkhave, mahānani. Idha me śāsanayehi. Bhikkhu sasaia bhaya lesu dāknā artthayen bhikkhu nam laddha hetema Aiañña-gato vā, āraṇyayata giye ho Rukkha-mūlagato vā, bhāwanāwata sudusu wiksa mūlavakata giye ho Suññāgāgato vā, esema bhāwanānuṇṇapawū janavangcū sissa tibena geyakata giye ho hetema. Pal-lankam ābhujitvā, baddha paṇṇāyaka bānda. Kā-yam sāmaṇāya. Ujūma paṇḍitāya, ujukota astādasa pra-mānawū kondu āta sandhi no nemi owun owun kerehi pihitā tibena se awankawa kaya pihituwā gena Pari-nukham satim, nirwāna śāpayehi ma sīta elba² situwā ema niwan ma aramunu keremū sīhiya abhīmukha kota Upatthapetvā, pihituwā gena Nisidati hmdineya, so e bhāwanāwata nīsi lesa mese sīhiya obi noba yā no dī bānda gena hūmāwu hetema Sato va, sīhiyen ma As-sasati āśwāsaya pawatwanneya Sato va, sīhiyen ma Passasati prāsāsaya pēwatwīma karannē. Dīgham vā assasanto, dīggha kota āśwāsaya karannē ho. Dīgham assasāmīti pajānāti, dīggha kota āśwāsaya karannemiyi danneya. Dīgham vā passasanto, dīggha kota prāsāsaya karannē ho. Dīgham passasāmīti pa-

¹ Sanna on paragraphs 3 and 4 on page 5 Paragraph 3 is a passage of the Satipatthāna Sutta (M 1. 56).

² MS elaba.

janāti, dirggaha kota praswāsa keremiṃ danneya Rassa-
sam vā passasanto, luhundu kota āswāsa karameṃ
danneya. Rassam vā passasanto, luhundu kota praswa-
saya karameṃ ho. Rassam passasamiti pajanati,
Hraswase luhundu kota praswasaya karameṃ danneya
Sabbakāya siyalu aswasa praswasayage, hewat nabhiya
patan nāsikāgraya dakwa udu kuruwa pawatna āswāsayage
da, ese ma nāsikāgraya patan nabhiya dakwa yati kuruwa
pawatnā prāswāsayage da yana me siyalu ma āswasa prā-
swāsa kāyayage utpatti kiamādi siyalu prawratitaya¹ Pa-
tisamvedi, wisesaven prakāsawa wietahi bhavanā karana
tānattahē wisu. Cakkhuvīññanam, ² Nā-
sīkaggam, nāsikāgraya Lokemi, balami Citta-
vīññanam, citta-vīññanavē Assāsapassasa, āswāsa
prāswāsa³ Sati ārammanam, sili aramunuya Ha-
daye⁴ thapetva lehi taba. Parikammam, [ka] pari-
kammaya Arahān yannu mema kiamādi, mehi palannu
kota dekku a-yanna dhamma ratnaya, devēni wu ra yanna⁵
Buddha ratnaya tunwēni wa dekku ha-yanna saṅgha
ratnaya me arahān yannu padaya bhawanaya.

Mese bhawana kala kalhi uggaha nimitte kisuṇu dos
pena pahara adi kisuṇu dos peneyi, hewat dhūma akara
ho ahashi sudu walākulu ākāra uggaha nimitta peneyi.
Pratibhaga nimitta payyen ganna lada ketapolak⁵ men
da manā kota suddha kala sak patak men da wala atuēn
nikinnuṇu sanda mandalak men da megha mukhayeli bālā
kāwaka¹ men da uggaha nimitt pala gena nikinnuṇak men,
e uggaha nimittata wadā kisuṇu dos metiwa siyak guna
dahasak gunayen piriṣudu wa bhawāṅgaya sindagena mano
dwārāya āwarjjanā kota pathawī dhātuwa pahala we. Ehi
appanāwe laksana nam ratrin dinayeli sobhamat wa dihi-
yena karamādilivāṅge waruna sadisaya; Parikammaya,
udaya kālayeli sobhāmat wa pāyana bāla sūryyage waruna
sadrīsa; Upacārāya ni kata rolu mal hiri karmikamal
sadrīsa. Me pathawī dhātuwe appanā parikammaya

¹ So MS. ² MS. pra^o ³ MS. Hado. ⁴ MS. ran^o

⁵ read kēdapatak.

upacūra nāsikāgiyen gena hadaye tabā nēwata nābhiye
tabanu.

Namo tassa Bhagavato arahato sammā-sambuddhassa
Tatiya-vāram.

Buddham jīvitam yāva nibbānam sarānam gacchāmi
Dhammam jīvitam yāva nibbānam saranam gacchāmi
Saṅgham jīvitam yāva nibbānam saranam gacchāmi.

Iti pi so Bhagavā ariham sammā sambuddho vijjā-ca-
raṇa-sampanno sugato lokavidū anuttaro puṇṇisadamma-
sārathī satthā devamanussānam buddho bhagavāti.

Dutiyam pi Buddham -pe- . . dutiyam pi dhammam -pe-
. . . dutiyam pi saṅgham -pe- saranam gacchāmi.

Svākkhāto Bhagavatā dhammo sanditthiko akāliko ehi-
passiko opanayiko paccattam veditabbo viññūhīti

Tatiyam pi Buddham -pe- . . tatiyam pi dhammam -pe-
. . . tatiyam pi saṅgham -pe- saranam gacchāmi.

Supatipanno Bhagavato sāvaka-saṅgho uju-patipanno
Bhagavato sāvaka-saṅgho Bhagavato sāvaka-saṅgho
sūmicī-patipanno Bhagavato sāvaka-saṅgho
yad idam cattāri purisa-yugāni attā purisa-yugāni, esa
Bhagavato [ki] sāvaka-saṅgho āhuneyyo pāhuneyyo dakkhi-
neyyo añjalikarāṇiyyo anuttaram puññakkhettaṃ lokasātī

Icevā accanta namassaneyyam

Namassamāno ratanatattayam yam

Puññābhisaṇḍam vipulam aladdham

Tassānubhāvena hatantarāyo.

Karāṇiyyam atthakusalena . . . pe . . . punar etitī¹

Pañcamāre jino nātho patto sambodhim uttamam

Catusaccam pakāsesi mahāvīram namāmi 'ham

Etena saccavajjena sabbe Mārā palāyantu

Imnā puññakammena upajjhāyā gunuttarā

Ācārī upakārū ca mātā pitā piyā mamam

Suriyo candimā-rājā² gunavantā narā pi ca

Brahmā Mārā ca Indā va lokapālā ca devatā

¹ So MS. The full text of these verses is in the Khud-
daka Pāṭha. ² MS candimā rājā.

Yamo mittā manussa ca magghatā verika pi ca
 Sābhe satā sukhi hontu puññāni pakatāni me
 Sukhāni ca tividham dentu khuppati papetha¹ vo matam
 Imma puññakammēna mma uddisēna ca
 Khuppati sulābhe ceva tanhuppadāna chedanam
 Ye santanehina² dhamma yava nibbanato mamam
 Nassantu sabbada yeva yattha jāto bhavē bhavē
 Uju-cittam satī paṇṇā sallekko viriyam 'mma³
 Maṇā labhantu n'okasam katunēa viñyesu me
 Buddhādi-pavaro natho dhammo natho varuttamo⁴
 Nātho paccēka-sambuddho sangho nathottaro mamam
 Tesōttamānubhavena Maṇo 'kāsam labhantu mā

Namo tassa Bhagavato

Atahato Samma Sambuddhassa.

Tatīyavaram⁵

Okasa¹ Accayo no me² bhante accagama³ yatha bale
 yatha mulhe yatha akusale ye mayam
 akaramha evam bhante accayo no
 patigeyhatha ayatim samvaraya⁴.

Tatīyavaram⁵.

Okasa. Aham patipatti pūjaya ovadam sabbāññu-Gō-
 tamassa patikaromi

Aham yacāmi uggaḥa-mmittāni ca patibhaga-mmittāni
 upacāra-vidhūni appama-samādhū-vidhūni antogabbha-pancā-
 pītisu khamukā-pīti.⁶

Nava-lokuttara-dhamma jāta Buddhassa dhammassa
 paccēkabuddhassa sanghassa asīti mahasavakanam nibba-
 nam atikkantānam catūsu malā-samuddesu valuka parā-
 jaya⁷. Tan te pavani-parampara vittharam yacāmi

¹ So MS ² rep. III. Tayovaram.

³ MS. always ajagamā. ⁴ MS. reyyama always

⁵ rep III Tayo-v°

⁶ MS. khamukā-pīti. Throughout the MS. the crude form is usually given in this constantly repeated phrase. But occasionally the accusative singular occurs, and this is doubtless right

Tam dhammam pañcakkhandhesu cakkhuvāṇa-mano-
dāṇa-kāle¹ su ca me uppajjatu Bhāvanam bhāvetum²
nisinna-kāle tam khamikāya pi tena [kī] saccavacaṇena me
dhi³

Aham yācāmi Buddha-guṇam dhamma-guṇam saṅgha-
guṇam patisaṇanam me, ācariya-guṇam susikkhitam kam-
matthānam patisaṇanam me, sabba-kammattthāna-guṇam
patisaṇanam me Idāmi jīvitaṃ me demī. Tinnam iatanānañ
ca pañcānnam iatanānañ ca nibbānam sacclukariṣṣāmi
Nibbāna-paccayo hotu.

Nisīdati pallapkaṃ ābhujitvā ujum kāyaṃ paṇḍhāya
parimukhaṃ satim upatthapetvā, so sato va assasati sato
passasati, dīgham va assasanto dīgham assasāmiti paṇḍhā,
dīgham vā passasanto dīgham passasāmiti pajānāti rassaṃ
vā assasanto rassaṃ assasāmiti pajānāti rassaṃ vā passa-
santo rassaṃ passasāmiti pajānāti

Cakkhu-viññānam nāsikaggam olokemi, citta-viññānam
assāsa-passāsa-sati-ārammanam hadaye⁴ thapetvā paṇi-
kammam araham araham.

Me se tikāna-prajñāwen yedi⁵ bhāvanā kala kalhi ug-
gaha patibhāga nimitt⁶ dwaya peneyi. E⁷ uggaha nimitt⁸ pa-
lāgena⁹ nikmunakhu¹⁰ men e uggaha nimittata vadā kisuṇu
dos nētiwa siyak guṇa¹¹ dahasak guṇayen piṇṇisudu wa¹²
bhawāngaya sindagana¹² mano dvaraya āvarjjanā kota tejo
dhātuwa pahalawe. Ehi appanāwa nam osadhi tārakā pra-
bhāwak hā pēhāe ætteya, paṇikarmmaya suvaṇṇa-warnnaya,
upacāraya udaya pāyana bāla sūryyāge warnmayata bandu
pēhāe ætteya Me tejo dhātuwe appanā paṇikarmma upa-

¹ MS. -tu. ² So MS ³ MS *lis.* -hade.

⁴ rep. II -ñāyayen bhāv°, rep III. pajñāwa yehi pi-
hitā bhāv°

⁵ rep III -nimitta dwaya pahala we ug°, MS nimī.
lis &c. ⁶ rep. omits, rep. II *likewise*.

⁷ rep. III nimitta. ⁸ rep. II -gana

⁹ rep. II seyin- for men.

¹⁰ rep. III om.

¹¹ rep. III om. wa

¹² rep. I. sindagena, rep III sindagana

cāna nasikāgrayen gena hradaye taba næwata nabhiye tabanu.

Namo tassa bhagavato arahato samma sambuddhassa
Tayo varam

Buddham jvitam . . . pe (3, 1) . . . tatiya-varam

Okasa . . . pe (4) . . . patikaromi

Aham yācāmi . . . pe (4) . . . pañca pītisu okkantikā-pitimi.

Nava . . . pe (4, 5) [kū] . . . araham araham.

Mese fiksana . . . pe (5) . . . mano dwārāya āwārjjanā kota āpo dhātuwa pahala we. Ehi appanāwa nam solos kalāwen samjuunna wū candramandālayata bandu pēhæ attēya, parikarmāya dahas peti mal warnāya, upacārāya kmihi mal bandu pahæ attēya. Me apo dhātuwe appana parikarmma upacāra pahala kara bala nasikāgrayen ganimmi hradaye tabā næwata nabhiye tabanu

[kr] Namō tassa . . . pe (3, 4) . . . ubbega pītim . . . pe (4, 5) . . . sinda gana mano dwārāya āwārjjana kota vayo dhātuwa pahala we. Ehi appanāwa nam nabho maddya¹ gata sūryya mandalayata bandu warnāya, parikarmma madata wan pātaya, upacārāya megawalaha dedunna se peneyi. Me wāyo dhātuwe appana parikarmma upacāra manā-kota bala nasikāgrayen ganimmi hradaye taba næwata nabhiye tabanu.

[kr] Namō tassa . . . pe . . . pharana-pitimi . . . pe . . . sindagana mano dwārāya āwārjjana kota ākasa dhātuwa pahala we. Ehi appanāwa nam idda mal dā saman mal sudu nelum mal me adī subhā² warnā ho peneyi, parikarmmayā monara pil rāsak se peneyi, upacārāya adun wan pēhæ bandu kuruwemyāge warnā kīla warnā ho peneyi. Me ākasa dhātuwe appanā parikarmma upacāra pahala kota bala bala . . . gena hradaye taba næwata nabhiye tabanu.

¹ So MS. ² MS. sabha.

[kl] Pūrwwa kraṇṇa no waradawā wænda pūdā pañca pītiyata ekawata ārāḍhanā kata yutu.

Okāsa. Aham patipatti-pūjāya ovādam sabaññu-Gotamassa patikaromi. Aham yācāmi uggaha-nimittaṇ ca patibhāga-nimittam upacāra-vidhim appanā-samādhū-vidhim antogabbha-pañca-pītisū khuddakā-pītim khaṇikā-pītim okkantikā-pītim ubbegā-pītim pharaṇā-pītim. Nava lokuttara-dhammā . . pe . . . nibbāna-paccayo hotu.

Nisīdati . . pe . . araham araham.

Mese bhāvanā kala kalhi uggaha patibhāga nimitt dwaya peneyi. Uggaha nimitt palāgana nikmunak men e uggaha nimittata wadā kisuṇu dos nētiwa siyak dahasaḥ gunayen pīrisudu wa mano dwāraya āwajjanā kota pañca pītiye dhātu pahala we. Ehi sāma appanā parikarmma upacāra pīlīwelī manāk. b. h. n. g. nā. m. udukuru kota tabanu. Me pañca pītiye ap. parik. up. wi-esaven dæna eyin mattehī pūrwwa kratyaya no waradawā wænda pūdā dhamma saññāwata ārāḍhanā kata yutu

Okāsa Aham patipatti pūjāya . . pe . . patikaromi.

Okāsa okāsa okāsa. Aham patipattiyā pavasitvā antogabbha-khuddakā-pītim anuloma-vasena rakkhissāmi. Aciren'eva kālēna bhesajjam bhuñjitvā nitthite tasā utthitassa me dhamma-saññā pātura hotu.

Nisīdati . . pe (5) . . araham araham.

Mese bhāvanā kala kalhi nila pandam laksana dhamma saññā paha kara balā nāsikāgrayen gena nābhiye tabā, pūrwwa kratyaya no waradawā wænda pūdā, pañca pītiyata ārāḍhanā kota anuloma patiloma kata yutu.

Okāsam. Aham . . pe (6) . . patikaromi ki tænata —

Okāsa okāsa okāsa Aham . . pe (7) . . pātura hotu.

Nisīdati . . pe . . araham araham.

Mese bhāvanā kala kalhi pathawī dhātuwa pahala we. Ehi appanā parikarmma upacāra manā kota balā nāsikāgrayen gaṇmin nābhiyata angalakī udu kona anulomayen tabanu.

[kl] Okāsa okāsa okāsa . . pe (7) . . khuddakā-pītim patiloma-vasena rakkhissāmi. Aciren'eva . . pe . . pātura hotu

¹ MS. kann°

Mese arādhanaṁ kalaṁ kalhi pathavaṁ dhātuvaṁ balā anulomayata taṁbu taṁhi patilomayen udu tabanu.

Okāsaṁ okasaṁ Aham patipatiyaṁ pavasiṭva antogabbhaṁ khamika¹-pitim anuloma-vasenaṁ iakkhissami . pe . paturaṁ hotu.

Mese arādhanaṁ kalaṁ kalhi tejo dhatuwaṁ appanaṁ parikkammaṁ upacāraṁ manaṁ kotaṁ balaṁ balaṁ nāsikagrayen genaṁ khuddakaṁ pīṭiyataṁ angalakim udu konaṁ anulomayen taṁbu.

Okāsaṁ Aham patipatiyaṁ pavasiṭva antogabbhaṁ khamikā²-pitim patiloma-vasenaṁ . pe . paturaṁ hotu.

Mese arādhanaṁ kalaṁ kalhi tejo dhatuwaṁ balā anulometaṁ taṁbu taṁhi patilomayen udu tabanu.

Okāsaṁ okāsaṁ Aham patipatiyaṁ pavasiṭva antogabbhaṁ okkantikaṁ-pitim anuloma-vasenaṁ iakkhissami . pe . paturaṁ hotu.

Mese arādhanaṁ kalaṁ kalhi apo dhatuwaṁ appanaṁ parikkammaṁ upacāraṁ manaṁ kotaṁ balaṁ balāṁ nāsikagraven gammam khamikaṁ pīṭiyataṁ angalakim mattehi anulomayen tabanu.

Okāsaṁ okasaṁ Aham patipatiyaṁ pavasiṭva antogabbhaṁ okkantikā³-pitim anuloma-vasenaṁ . . pe . paturaṁ hotu.

Mese arādhanaṁ kalaṁ kalhi apo dhatuwaṁ anulometaṁ taṁbu taṁhi patilomayen udu tabanu.

Okāsaṁ okāsaṁ Aham patipatiyaṁ pavasiṭva antogabbhaṁ ubbegaṁ-pitim anuloma-vasenaṁ . . pe . paturaṁ hotu.

Mese arādhanaṁ kotaṁ wayo dhatuwaṁ [ke] upadawaṁ okkantikāwataṁ mattehi angalaṁ pramāṇeṁ tabanu.

Okāsaṁ Aham patipatiyaṁ pavasiṭva antogabbhaṁ ubbegaṁ-pitim patiloma-vasenaṁ . . pe . paturaṁ hotu.

Mese arādhanaṁ kalhi wāyo dhatuwaṁ upadawaṁ anulometaṁ taṁbu taṁhi patilomayen udu tabanu.

Okāsaṁ Aham patipatiyaṁ pavasiṭva antogabbhaṁ phūṭi⁴-pitim anuloma-vasenaṁ . . pe . paturaṁ hotu.

Mese arādhanaṁ kalhi ākāsaṁ dhātuwaṁ upadawaṁ ubbegaṁ pīṭiyaṁ hāṁ hradayaṁ hāṁ me deyatureṁ angalaṁ pramāṇeṁ anulomayen tabanu.

¹ MS. kamṁ.

² MS. khamṁ

³ MS. khamṁ.

Okāsa. Aham . pe phaiṇā-pīṭṭu patiloma-vasena
. . . pe . . pātura hotu

Mese ārāḍhanā kalhi ākāsa dhātuwa anulometa . pe . .
tabanu.

Okāsa. Aham patipāṭiyā pavisitvā antogabbha khudda-
kā-pīṭṭu anuloma-vasena . . pe . . pātura hotu.

Mese ārāḍhanā kalhi pathawī dhātuwa pahala we.

Okāsa. Aham patipāṭiyā pavisitvā antogabbha khaṇi-
kā pīṭṭu anuloma-vasena . . pe . . pātura hotu.

Mese ārāḍhanā kalhi tejo dhātuwa pahala we.

Okāsa. Aham . pe okkantikā-pīṭṭu anuloma-vasena
pe . . pātura hotu.

Mese ārāḍhanā kalhi āpo dhātuwa pahala we.

Okāsa. Aham . pe . . ubbegā-pīṭṭu anuloma-vasena
. . pe . . pātura hotu.

Mese ārāḍhanā kala kalhi wāyo dhātuwa pahala we.

Okāsa Aham . . . pe . . . phaiṇā-pīṭṭu anuloma-vasena
[ka] pe . . pātura hotu

Mese ārāḍhanā kalhi ākāsa dhātuwa pahala we.

Okāsa Aham . pe . . phaiṇā-pīṭṭu patiloma-va-
sena . . pe . . pātura hotu [ka]

Mese ārāḍhanā kalhi ākāsa dhātuwa pahala we.

Okāsa Aham . . pe . . ubbegā-pīṭṭu patiloma-vasena
. . pe . . pātura hotu.

Mese ārāḍhanā kalhi wāyo dhātuwa pahala we

Okāsa Aham . pe . . okkantikā-pīṭṭu patiloma-va-
sa . . pātura hotu

Mese ārāḍhanā kalhi āpo dhātuwa pahala we.

Okāsa Aham . pe . . khaṇikā-pīṭṭu patiloma-vasena
. . pe . . pātura hotu

Mese ārāḍhanā kalhi tejo dhātuwa pahala we.

Okāsa Aham . pe . . khuddakā-pīṭṭu patiloma-vasena
. . pe . . pātura hotu

Mese ārāḍhanā kalhi pathawī dhātuwa pahala we.

Patipāṭiyā nitthitam.

Purwa kṛtyāya no waradawā wanda puda: —

‘(O) āsa Aham patipatti-pujāya ovādam sabbaññu-Gotamassa patikaromi’ ki tēnata, — ‘(O)kāsa, okāsa, okāsa Aham cha-sadda-ggahanam samādayitvā antogabbha khuddaka-pīṭim anuloma . . pe (7) . . pātura hotu. Nisidati

. pe (7) . . . parikkammam araham araham

Okāsa, okāsa Aham cha-sadda-ggahanam . . pe
khuddakā-pīṭim patiloma . . pe . . pātura hotu

Okāsa . . pe . . okkantikā-pīṭim¹ anuloma . . pe
pātura hotu [ko]

Okāsa, okāsa . . pe . . okkantikā-pīṭim patiloma
pe . . pātura hotu.

Okāsa Aham cha-sadda-ggahanam . . pe pharaṇā-
pīṭim anuloma . . pe . . pātura hotu.

Okāsa Aham cha . . pe . . pharaṇā-pīṭim patiloma
. . pe pātura hotu

- . . khamika pīṭim anuloma
- khamika pīṭim patiloma
- . . ubbega pīṭim anuloma . .
- . . ubbega pīṭim patiloma . . .
- . . khuddaka pīṭim anuloma
- . . okkantikā pīṭim anuloma . .
- . . pharaṇā pīṭim anuloma . .
- . . khamikā pīṭim anuloma
- . . . ubbegā pīṭim anuloma . .
- ubbegā pīṭim patiloma . .
- khamikā pīṭim patiloma . .
- . . . pharaṇā pīṭim patiloma . .
- . . okkantika pīṭim patiloma . .
- . . khuddakā pīṭim patiloma . . .

Cha-sadda-ggahanam nīṭhitam.

Pūrwa kṛtyāya no waradawā wanda puda: — Aham
patipatti-pujāya ovādam sabbaññu-Gotamassa patikaromi.
Okāsa, okāsa, okāsa. Aham vidatthim samādayitvā anto-
gabbha khuddaka-pīṭim okkhantika-pīṭim pharaṇa-pīṭim

¹ No MS khamika-pīṭi is apparently omitted by mistake.

anuloma . . . pe (7) . . . pātura hotu. Nisīdati . . pe . .
parikkammam araham araham.

. . [kau] pharanā-pītim okkantikā-pītim khuddakā-
pītim patiloma . . pe . . pātura hotu.

. . khanikā-pītim ubbega-pītim anuloma . . .

.. ubbega-pītim khamnikā-pītim patiloma . .

khuddakā-pītim okkantikā-pītim pharanā-pītim

• anuloma . .

khanikā-pītim ubbega-pītim anuloma . . .

• ubbega-pītim khamnikā-pītim patiloma . . .

. . pharanā-pītim okkantikā-pītim khuddakā-pītim pa-
tiloma . . . pe . . pātura hotu.

Vīdatthim nitthitam

Purva kratyaya no waradawā wanda pudā —

Okāsa. Aham patipatti . . pe . . patikaromi ki tēnata

Okāsa, okāsa, okāsa Aham dhātu-samūham samādayitvā
antogabbha khuddakā-pītim khamnikā-pītim okkantikā-
pītim ubbega-pītim pharanā-pītim anuloma . . pe (7) . .
pātura hotu.

Nisīdati . . pe . . parikkammam araham araham.

Okāsa okāsa okāsa Aham dhātu-samūham samādayitvā
antogabbha-pharanā-pītim ubbega-pītim okkantikā-pītim
khanikā-pītim khuddakā-pītim patiloma . . pe . . pātura
hotu.

Dhātu-samūham nitthitam

Purva kratyaya no waradawā . . . pe . . . ki tēnata: —

Okāsa, okāsa, okāsa Aham chatu-nayam samādayitvā
antogabbha khuddakā-pītim khamnikā-pītim anuloma . . pe . .
pātura hotu. Nisīdati . . parikkammam araham araham.

Okāsa, okāsa. Aham chatu-nayam samādayitvā anto-
gabbha khamnikā-pītim khuddakā-pītim patiloma . . pe . .
pātura hotu.

Okāsa, okāsa. Aham . . pe . . khamnikā-pītim anuloma
. . pe . . pātura hotu.

- . . [kam] okkantika-pitum patiloma . .
 - ubbegā-pitum anuloma . . .
 - . ubbegā-pitum patiloma . . .
 - pharāna-pitum anuloma .
 - . pharāna-pitum patiloma .
 - khuddakā-pitum khamkā-pitum anuloma .
 - okkantika-pitum anuloma .
 - . ubbegā-pitum anuloma
 - pharāna-pitum anuloma
 - pharāna-pitum patiloma .
 - ubbegā-pitum anuloma
 - okkantika-pitum patiloma .
 - . khamkā-pitum khuddakā-pitum patiloma pe .
- pātura hotu

Catu-nayam nitthitam

- Pārwa kratyaya pe (10) ki tenata .
- Okasa, okasa. Aham Samadayatva anto-
gabbha khuddakā-pitum anuloma . pe (7) . . pātura hotu.
- Nisidati . pe . . parikkammam araham araham.
- . khuddakā-pitum patiloma
 - . [kah] kha okā-pitum anuloma . .
 - . khamkā-pitum patiloma . .
 - . khamkā-pitum patiloma . .
 - okkantika-pitum anuloma . . .
 - . . . okkantika-pitum patiloma . . .
 - . . . ubbegā-pitum anuloma . . .
 - . . . ubbegā-pitum patiloma
 - . . . pharānā-pitum anuloma .
 - . . pharānā-pitum patiloma .
 - . khuddakā-pitum anuloma . . .
 - khamkā-pitum anuloma . . .
 - . . okkantika-pitum anuloma
 - ubbegā-pitum anuloma . . .
 - . . . pharāna-pitum anuloma . . .
 - pharāna-pitum patiloma . . .
 - ubbegā-pitum patiloma

okkhantikā-pīṭṭiṃ patiloma
khanikā-pīṭṭiṃ patiloma .
... khuddakā-pīṭṭiṃ patiloma

Pañca-nāyāṃ nittḥitaṃ

[kha] Pūṛwa kratyaya . pe (10) . kī tænata —
Okāsa, okāsa, okāsa Aham hadayam samādayitvā anto-
gabbha khuddakā-pīṭṭiṃ anuloma pe . pātura hotu
Ñisīdati . . pe parikkammam araham araham.
khuddakā-pīṭṭiṃ patiloma
khanikā-pīṭṭiṃ anuloma
• khamikā-pīṭṭiṃ patiloma
okkantikā-pīṭṭiṃ anuloma
• . okkantikā-pīṭṭiṃ patiloma
ubbeḡa-pīṭṭiṃ anuloma .
• ubbeḡa-pīṭṭiṃ patiloma
• pharaṇā-pīṭṭiṃ anuloma
pharaṇā-pīṭṭiṃ patiloma
• . khuddakā-pīṭṭiṃ anuloma
khaṇikā-pīṭṭiṃ anuloma .
okkantikā-pīṭṭiṃ anuloma
ubbeḡā-pīṭṭiṃ anuloma .
• . pharaṇā-pīṭṭiṃ anuloma
• . pharaṇā-pīṭṭiṃ patiloma
• ubbeḡā-pīṭṭiṃ patiloma . . .
• . okkantikā-pīṭṭiṃ patiloma .
• [khā] khamikā-pīṭṭiṃ patiloma . .
• . khuddakā-pīṭṭiṃ patiloma .

Hadayam nittḥitaṃ

Pūṛwa kratyaya no . . pe (10) . . kī tænata —
Okāsa, okāsa. Aham samādhim samādayitvā antogabbha-
khuddakā-pīṭṭiṃ anuloma . . pe . pātura hotu.
Ñisīdati . . pe . . parikkammam araham araham.

All as in last section.

Samādhim nittḥitaṃ

[khi] Pūrwa kratyaya pe . ki tēnata --
 Okāsa, okāsa, okāsa. Aham dhamma tiratthitakam
 samādayitvā antogabbha khuddaka-pīṭim anuloma- pe
as in last section but one.

Dhamma-tiratthitakam nīṭhitam.

[khi] Purwa kratyaya no waradawa wānda pudā pañca
 pūṭiye sīṭhaka dīpa puṇṇawata ānādhanaṁ katha yutu.
 (Okāsa Aham patipatti . pe (4) . . patikarommi.
 Aham yaṇāmi . pe (4) khuddakā pīṭim
 Nava lokuttara-dhamma pe (4, 5) nibbāna-
 paccayo hotu

Nisīdati pe (5) araham araham

Mese tiksana prajāwen yedi . pe (5) nimut dvaya
 peneyi Uggaha nimut palagana mkmamak hu seym
 . . guna . . bhawangaya sindagana pathawī dhātuwa

Ehi upacara parikarmma manakota bala nāsikāgrayen
 gannun nabhiyāta angalakm mattehi tabā sīṭhaka dīpaye
 dāṅgala pramāno dana turu bhawanaṁ kala kalli palamū
 salāka gīlīhūmu anukarana śābdāyēn dāna ukkutikāyēn
 inda: —

Okāsa okāsa okāsa Aham sīṭhakadanda-dīpam sama-
 dayitva antogabbha-khuddaka-pīṭim anuloma- . . pe (7)
 pātura hotu.

Mese ānādhanaṁ kalli ema pathawī dhātuwa pahala we.
 Ehi appanā parikarmma upacara mana kota bala balā
 nāsikāgrayen gannun upacara parikarmma tabu tēnhi
 anulomayen udu tabā angala pramāno dana turu bhawanaṁ
 kala kalli dēweni salakava wāteyi, esa lakunen nēkita¹
 akkutikāyēn inda: —

Okāsa. Aham . . pe . khamkā-pīṭim anuloma . . pe
 . . pātura hotu

Mese ānādhanaṁ kalli tejo dhātuwa balā khuddaka pīṭi-
 yaṭa angalakm mattehi tabā sīṭhaka dīpaye angala pra-
 māno dana turu [khi] bhawanaṁ kala kalli turweni sala-
 kaya gīlīhūmu anukaranyēn akkutikāyēn inda: —

¹ read nēgiṭa.

Okāsa. Aham . pe (14) okkantikā-pītim anuloma- . pe pātura hotu

Mese ārāḍhanā kalhi āpo dhātuwa pahala we Ehi appanā parikarmma upacāra manūkota balā khaṇikā pītiyata angalakim pe (14) . kalhi sataia wem salākaya gihhunu anukaranayen dæna ukkutikayen inda —

Okāsa Aham . . pe . . . ubbegā-pītim anuloma- . pe . . . pātura hotu.

Mese ārāḍhanā kalhi vāyo dhātuwa pahala we . . . manā kota okkantikā pītiyata angalakim . pe . kalhi paswem salākaya gih . . pe . inda —

Okāsa. Aham pe . pharanā-pītim anuloma . pe . . pātura hotu

Mese ārāḍhanā kalhi ākāsa dhātuwa pahala we. Ehi ² manā kota balā³ ubbegā pītiyata angalak hā hadavata angalak hā dængalak æia atare angala pramāne anulomayen tabā sitthaka dīpaye angala pramāne dana turu bhāwanā kala kalhi sa-wem salākaya gihhunu anukaranayen dæna ārāḍhanā no kota hadayamata yata tabana lada pathawī dhātuwa palamu sēma manā kota tabā bhāwanā kala kalhi sitthaka dīpaye angala pramāne dā sat-wem salākaya gihhena anukaranayen dæna esēma inda samādhīyatat ema khuddakāwe pathawī dhātuwa palamu sēma manā kota tabā sitthaka dīpaye angala pramāne dana tuu bhāwanā kala kalhi ata-wem salākaya gihhena anukaranayen anulomaye krama data yutu. Patilomayata balana wiḍhi nam yata kiyana lada seym khuddakā pītiyata pahala wū pathawī dhātuwe upacāre patan parikarmmayata balā anulometa tæbu tænhī patilomayen udu tabā sitthaka dīpaye dængala pramāne dā salākaya wætena tuu bhāwanā kala kalhi ukkutikayen inda —

Okāsa. Aham sitthaka-danda-dīpam samādayitvā antogabbha-khuddakā-pītim patiloma . pe . . pātura hotu.

Mese ārāḍhanā kalhi pathawī dhātuwa pahala we. .

¹ *There is no . . . pe . . . in the MS.*

² *Ehi . . . is not in the MS.* ³ *Not in the MS.*

mana kota anulomayata tæbu tænhu patilomayen udu taba sitthaka dipaye angala pramane da deweni salakaya wætena turu bhavana kala kalhi ukkutikayen mda —

Okasa Aham . pe khamika-pitum patiloma . pe . . patura hotu [khu].

Mese aradhana kalhi tejo dhatuwa pahala we . . mana kota anulomayata tæbu tænhu patilomata taba s d a p dā tunwem salakaya gilihena turu . mda —

Okasa Aham . pe . okkantika-pitum patiloma . pe . patura hotu

Mese aradhanā kalhi āpo dhatuwa pahala we . . manā kota anulomayata tæbu tænhu . pe (16) pramane dama turu bhāvanā kala kalhi ukkutikayen mda ¹ —

Okasa Aham . pe ubbegā-pitum patiloma . pe . . patura hotu

Mese aradhanā kalhi wāyo dhatuwa . pe tænhu patilomayata taba sitthaka d a p da paswem salakaya wætena turu bh k k uk mda —

Okasa Aham . pe . . patura hotu

Mese aradhana kalhi akasa dhātuwa . pe . anulomayata bælu tænhu patilometa . pe . . da sawem salakaya gilihena turu bhavana kala kalhi badayamata yata kiyana lada seym pathawi dhatuwa mana kota bala anulometa tæbu tænhu patilomayata taba sitthaka dipaye angala pramane da salakaya gilihena turu bhāwana kala kalhi samadhiyata mema dhatuwa upadawa anulometa tæbu tænhu patilomayata taba sitthaka dipaye angala pramane dā atawem salakaya gilihena turu bhawana kata yutu.

Pañca-prīṭiye itipandam pūja kiama-niṭṭhitam

Pūrwa kīṭyaya no waradawā wænda puda —

Okāsa. Aham patipatti-pūjāya ovādam sabbañnu Gotamassa patikaromi — ki tænata: —

Okāsa Aham kāya-vasī-vattam samadāyīva antogabha khuddakā-pitum anuloma . pe (7) . . patura hotu.

Nisidati . pe (5) . . parikammam araham araham.

¹ *There is no mention of the fourth salakaya.*

Mese ārādhanā kalhi pathawī dhātuwa pahala we. Nābhīyata dakunatin satarangula pramāṇe sarwāṅga nabaiayayī kiyana lada nahaiak dana^{*} mandala dakwā nægī tibeyī. Ehi me dhātuwe appanā parikamma upacāra māṇasikāyā u gannun nābhīyata samawa tēn [khi] balā eyata angalin mattehī anulomayen tabanu

Okāsa. Aham . pe . khuddakā-pītim patiloma
pe pātura hotu

Mese ārādhanā kalhi pathawī dhātuwa balā anulomeṭa tēbū tēnhi patilomayen udu tabanu

Okāsa. Aham pe khanikā-pītim anuloma pe
pātura hotu.

Mese . pe tejo dhātuwa pahala we, manā kota khuddakā pītiyata angalakhi mattehī anulomayen tabanu

Okāsa Aham pe khanikā-pītim patiloma . pe
. pātura hotu

Mese ārādhanā kalhi tejo dhātuwa anulomayata tēbū tēnhi . . . udu tabanu

Okāsa. Aham . pe okkantikā-pītim anuloma .
pe . pātura hotu

Mese pe āpo dhātuwa khanikā pītiyata angalakhi mattehī manā kota anulomayen tabanu

Okāsa Aham pe . okkantikā-pītim patiloma . .
pe . pātura hotu.

Mese pe . . āpo dhātuwa anulometa tēbū tēnhi patilomayen udu tabanu

Okāsa. Aham . pe . ubbegā-pītim anuloma . . pe
. pātura hotu

Mese . pe . . wāyo dhātuwa pahala we, manā kota okkantikā pītiyata a mattehī anulomayen tabanu

Okāsa. Aham . . pe . . ubbegā-pītim patiloma . pe
. . pātura hotu.

Mese pe wāyo dhātuwa anulomayata bālu tēnhi patilomayen udu tabanu.

Okāsa Aham . pe . . phanānā-pītim anuloma . . pe
. . pātura hotu.

* MS danua

Mese ārādhanā kalhi akasa dhatuwa pahala we manā kota ubbegāwata angalak hi tana māndalata angalak ha dāngalak wera atare angala pramane anulomayen tabanu.

Okasa. Aham . pe pharana-pitim patiloma . . pe . pātura hotu.

Mese . . pe dhatuwa anulometa tæbu tænhu pati-lomayen udu tabanu.

[khī] Me wak patan saiwanga nahare tabana lada pañcā pritiye karimasthanawalata aradhana kala lesin bala anuloma patiloma kata yutu

- . khuddakā-pitim anuloma . pe
- . khānikā piti anuloma . .
- . okkantika piti anuloma
- ubbegā piti anuloma .
- . pharanā piti anuloma pe
- pharana piti patiloma
- ubbegā piti patiloma
- okkantika piti patiloma
- . khamika piti patiloma
- . khuddaka piti patiloma . pe . pātura hotu.

Kaya-vasi-vattam nittitām

Pañca prityata anaturu kota cha yugalaya keren purwa kratyaya no waradawa wenda pada kaya passaddhi yana karimasthanayata aradhana kata yutu

Okāsa. Aham patipatti-pāpava . pe (4) . patikaromi.

Aham yācami uggaha-nimittam ca jātā, anāpānā, upacāravidhim appanū-samadhi-vidhim antogabbha-cha yugalesu kāya-passaddhim Nava lokuttara-dhamma . pe (4, 5) . . Nibbāna-paccayo hotu.

Nisīdati . . pe . . araham araham.

Mese tiksana nāmāyēn uggaha nimt patibhaga nint-dwaya prisinda balā uggaha nimt palagana nikmunak hu men e uggaha nimittata wadā siyak guna dahasak gunayen purisuduwa bhavāngaya sindagena mano dwaraya awarjama kota āpo dhatuwa pahala we E dhatuwa appana [khl] parikamma upacara mana kota bala nasikarāyēn gam-m hradaye taba nawata nabhiye tabanu

Pūrwwa kratyaya no waradawā wænda pudā citta-passaddhi ārāḍhanā kata yutu.

Okāsa. Aham . . pe . patikaromi.

Aham yācāmi . pe . antogabbha cha-yugalesu citta-passaddhim

Nava . pe nibbāna-paccayo hotu

Nisīdati . pe araham araham

Mese tīksana nūnāyā bhāvanā kala kalhi āpo dhātuwa pahala we Ehi appanā parikamma upacāra manā kota hrādaye tuba nāwata nūbhiye tabanu

Pūrwwa kratyaya no waradawā wænda pudā kāyalahutā yana karmasthānāyata ārāḍhanā kata yutu.

Okāsa Aham patipatti . pe antogabbha cha-yugalesu kāya-lahutā.

Nava . pe paccayo hotu

Nisīdati . pe araham araham

Mese araham yana padāya āswāsa piśwāsa hā samanga menēhi kota bhāvanā kala kalhi tejo dhātuwa pahala we Ehi appanā . pe tabanu.

Pūrwwa kratyaya . pe pudā —

Okāsa. Aham patipatti . pe patikaromi, ki tēnata.

Okāsa Aham yācāmi . pe cha-yugalesu citta-lahutā Nava . pe . araham araham

Mese bhāvanā kala kalhi kāya lahutāta men tejo dhātuwa pahala we. Ehi appanā . . pe . . . tabanu.

Pūrwwa kratyaya . pe patikaromi Aham yācāmi . pe antogabbha kāyamudatā.

Nava . pe [khi] araham araham

Mese bhāvanā kala kalhi pathawī dhātuwa pahala we Ehi appanā . pe manā kota balā hrādaye . . pe . . . tabanu

Pūrwwa kratyaya . pe . . . antogabbha cha-yugalesu citta-mudutā. Nava . pe araham araham.

*Mese bhāvanā . pe . we . pe tabanu

Pūrwwa kratyaya . pe . . cha-yugalesu kāya kammaññatā. Nava . . pe araham.

Mese bhāvanā kala kalhi āpo dhātuwa pahala we . pe manā kota bala balā hrādaye . . pe . . . tabanu

Pūrwwa kratyaya pe . . cha-yugalesu citta kammanna-
nata Nava . pe . araham.

Mese bhāvana kala kalhi apo dhatuwa pe tabanu
Pūrwwa kratyaya pe cha-yugalesu kaya-pagunnata.
Nava . . pe . . araham.

Mese bhāvana kala kalhi wago dhatuwa pahala we .
pe . . tabanu

[khe] Purwwa kratyaya pe cha-yugalesu cittapā-
gunnatā Nava pe . araham

Mese pe . wāyo . pe . tabanu

Pūrwwa kratyaya pe . . cha-yugalesu kāyujugata¹
Nava . pe . araham

Mese . pe . akāsa dhatuwa pe . tabanu

Pūrwwa kratyaya pe . . cha-yugalesu cittujugata²
Nava . pe . araham

Mese . pe . akāsa dhatuwa pe . tabanu

Pūrwwa kratyaya . pe . . cha-yugalesu

kaya passaddhi, kaya kammannata,

citta passaddhi, citta kammannata,

kaya lahuta, kaya pagunnata,

citta lahuta, citta pagunnata,

kāya muduta, kāyujugata,

citta muduta, cittujugata

Nava . pe . araham.

Mese bhāvana kala kalhi uggha patibhaga nimitt dwaya
peneyi uggha nimitt palagana nikkumak hu seyin e uggha
nimittata wadā kisumu dos naetiwa siyak dahasak gunayen
pursuduwa bhavangaya sindagana mano dwāra awarjjana
kota cha yugale² kammaasthānawala sama appana pari-
kamma upacāra pahala we manā kota bala balā nāsika-
grayen gannim nābhūye mārda udukuru kota tabanu. Cha
yugale sama appanā parikamma upacāra wisesaven daena
pūrwwa kratyaya no waradawā wenda pudā dhamanasaññā-
wata āradhanā kata yutu.

Okāsa. Aham . . pe (4) . . patikaroni ki tannata. ---

¹ So MS. ² So MS. corrected from yugalesu

Okāsa, okāsa, okāsa Aham patipāṭiyā pavasitvā antogabbha-citta-vugaleṣu . . . cittapassaddhi anuloma . pe (7) dhammasāññā pātura hotu.

Nisīdati . . pe aham.

Mese bhāwanā kaṇṇa khīla pandam laksana dhammasāññā balā nāsikāgrayen ganimim nābhuye tabā nēwata chayugale karmasthānawalata ārāḍhanā kota anuloma patiloma karanā widhi dakwanu lēbē.

Okāsa okāsa, okāsa Aham patipāṭiyā . . pe . pātura hotu.

Mese ārāḍhanā kalhi ūpo dhātuwe appanā paṇikamma upacāra manā kota bala balā nāsikāgrayen ganimim nābhuyata angalakim mattehi anulomayen tabanu

Okāsa Aham patipāṭiyā pasasitvā antogabbha-cittapassaddhi-kāyapassaddhi patiloma . . pe . pātura hotu

Mese ārāḍhanā kalhi ema ūpo dhātuwe upacāre patan appanāwata manā kota bala balā anulomayata baelu tēnhi patilomayen udu tabanu.

Okāsa Aham . . pe . . antogabbha kāyalahutā cittalahutā anuloma . . pe . pātura hotu

Mese ārāḍhanā kalhi tejo dhātuwe appanā . pe . bala balā kāya passaddhiwata angalakim mattehi anulomayen tabanu

Okāsa Aham . . pe . . antogabbha cittalahutā kāyalahutā patiloma . . pe . pātura hotu.

Mese ārāḍhanā kota bhāwanā karana kalhi ema tejo dhātuwe upacāre . . pe . . anulomayata tēbu tēnhi . . pe . . tabanu.

Okāsa. Aham . . pe . . kāyamudutā citta mudutā anuloma . . pe . pātura hotu

Mese . . pe . . pathawī dhātuwe . . pe . . bala balā kāya lahutāwata . . pe . . tabanu.

Okāsa Aham . . pe . . cittamudutā kāyamudutā patiloma . . pe . pātura hotu

Mese . . pe . . pathawī dhātuwe upacāra . . pe . . tabanu
Okāsa kāya kammaññatā cittakammaññatā anuloma
pe pātura hotu

Mese ārādhanā kalhi āpo dhātuwa pahala we manā
kota balā kāyamudutā cittamudutāwata angalakim mattehī
anulomayen tabanu.

Okāsa Aham [kho] antogabbha cha-yugalesu citta-
kammaññatā patiloma pe pātura hotu

Mese ārādhanā kalhi āpo dhātuwe upacāre patan
appanāwata balā anulometa tebū tænhī patilomayen udu
tabanu.

Okāsa citta-pāguññatā cittapāguññatā anuloma
pe pātura hotu

Mese . . pe . . wāyo dhātuwa upadawā kaya kammañña-
tāwata angalakim mattehī anulomayen tabanu.

Okāsa Aham antogabbha cha-yugalesu citta-pāguññatā
patiloma pe pātura hotu.

Mese . . pe . . wāyo dhātuwa anulometa tebū tænhī
patilomayen udu tabanu.

Okāsa pe cha-yugalesu kāyujjugata cittujjugata
anuloma pe pātura hotu.

Mese ārādhanā kalhi ākāsa dhātuwa upadawa ehi appana
parikarmma upacara manā kota bala bala nāsikagrayen
ganinim kāya paguññatāwata hiadajata da atare angala
pramāne tabanu.

Okāsa Aham pe cha-yugalesu cittujjugata ka-
yujjugatā patiloma pe pātura hotu.

Mese ārādhanā kalhi ākāsa dhātuwe balā anulomavata
tebū tænhī patilomayen udu tabanu. Meym mattehī
ārādhanā kala lesim anuloma patiloma kaṭa yutu.

Okāsa Aham pe cha-yugalesu kāyapassaddhi
anuloma pe pātura hotu.

Okāsa kāyapassaddhi

kāya lahutā citta lahutā anuloma

. kāya mudutā citta mudutā anuloma

. kāya kammaññatā citta kammaññatā anuloma

. kāya paguññatā citta paguññatā anuloma

. kāyujjugata cittujjugatā anuloma

. . . cittujugatā kāyujugatā patiloma . . . & so on in
reverse order. [khan] . pātura hotu.

Patipāṭiyā nitthitam.

Pūrwwa kratyaya no waradawā wænda pudā —

Okāsa. Aham patipattū . pe (4) . . patikaromi,
ki tænata,

Okāsa, okasa Aham cha-saddaggahanam samādayitvā
āntogabbha cha-yugalesu kāyapassaddhī cīttapassaddhī
anuloma . . . pe (7) . . . pātura hotu.

Nisīdati . . pe . araham.

- . cīttapassaddhī kāyapassaddhī patiloma
- . kāyamudutā cīttamudutā anuloma
cīttamudutā kāyamudutā patiloma
- . kāya kammaññatā citta kammaññatā anuloma
- . citta kammaññatā kāya kammaññatā patiloma
- . kāyujugatā cittujugatā anuloma
cittujugatā kāyujugatā patiloma
- . kāya lahutā citta lahutā anuloma
- . citta lahutā kāya lahutā patiloma
- . kāya pāguññatā cīttapāguññatā anuloma . .
citta pāguññatā kāyapāguññatā patiloma . . . pe . . .
pātura hotu
- . kāya passaddhī citta passaddhī anuloma
kāya mudutā citta mudutā anuloma . .
- . kāya kammaññatā citta kammaññatā anuloma . .
[khām] kāyujugatā cittujugatā anuloma
kāya lahutā citta lahutā anuloma . . .
- . . kāya pāguññatā citta pāguññatā anuloma .
cīttapāguññatā kāyapāguññatā patiloma . . and so
on in reverse order . .

Cha-saddaggahanam nitthitam.

Pūrwwa kratyaya no waradawā wænda pudā

Okāsa. Aham . . pe . patikaromi,
ki tænata,

Okāsa, okāsa, okāsa Aham vidatthim¹ s. aśālavita,
antogabbha cha yugalesu kāya-passaddhi citta-passaddhi
kāya-muduta citta-muduta
kāya-kammaññata citta-kammaññata
kāyujjugata cittujjugata anuloma pe
pātura hotu

Nisidati . pe araham

Okāsa Aham vidatthim pe
cittujjugata kāyujjugata
citta kammaññata kāya kammaññata
citta muduta kāya muduta
citta passaddhi kāya passaddhi paṭiloma

Okāsa. Aham vidatthim pe
kāya-lahutā citta-lahutā
kāya-paṇṇānata citta-paṇṇānata

anuloma .

Okāsa .
citta-paṇṇānata kāya-paṇṇānata
citta-lahutā kāya-lahutā

paṭiloma .

Okāsa. Aham vidatthim
kāya-muduta citta-muduta
kāya-kammaññata citta-kammaññata
kāyujjugatā cittujjugatā anuloma . . pe . .

pātura hotu

[khaḥ] Okāsa Aham vidatthim . pe .

. kāya-lahutā citta-lahutā

. . kāya-paṇṇānata citta paṇṇānata anuloma . . .

Okāsa . . .

. . . citta-paṇṇānata kāya-paṇṇānata .

. . citta-lahutā kāya-lahutā paṭiloma . . .

Okāsa

cittujjugatā kāyujjugatā, cittakammaññata kāyakammañ-
ñatā, . mudutā . . passaddhi paṭiloma . . .

Vidatthim² nitthitam

¹ MS. always vidatti, except in the title.

² So MS.

Pūrwwa kiṭṭaya no waradawā wenda pudā. —

Okāsa. Aham . pe (4) patikaromi,
ki tenata, —

Okāsa Aham dhātu-samūham samādayitvā antogabbha
cha-yugalesu

kāya-passaddhī citta-passaddhī,

kāya-lahutā citta-lahutā,

kāya-mudutā citta-mudutā,

kāya-kammaññatā citta-kammaññatā,

kāya-pāguññatā citta-pāguññatā,

kāyujjugatā cittujjugatā anuloma . pe (7) .

pātura hotu.

Nisīdati pe . araham.

Okāsa. Aham dhātu samūham . pe . cha-yugalesu
cittujjugatā kāyujjugatā [and so on] patiloma pe .
pātura hotu.

Dhātusamūham nitthitam.

Pūrwwa pe pudā. —

Okāsa . pe (4) . patikaromi,
ki tenata,

Okāsa. Aham catu-nayam samādayitvā antogabbha cha-
yugalesu

kāya-passaddhī citta-passaddhī,

kāya-lahutā citta-lahutā,

kāya-mudutā citta-mudutā, . . anuloma . pe (7)

. pātura hotu. Nisīdati pe . araham

Okāsa Aham pe . cha-yugalesu citta-mudutā kāya-
mudutā [as above] patiloma . pe . pātura hotu.

Okāsa Aham . . pe . . cha-yugalesu kāya-kammaññatā
citta-kammaññatā anuloma . . pe . pātura hotu.

Okāsa Aham . pe . cha-yugalesu citta-kammaññatā
kāya-kammaññatā patiloma pe pātura hotu.

Okāsa . . .

. kāya-pāguññatā anuloma . . .

. citta-pāguññatā anuloma

. citta-pāguññatā patiloma . . .

. . kāya-pāguññatā patiloma . . .

kayuṇṇugatā anuloma . .
 cittaṇṇugatā anuloma .
 cittaṇṇugatā patiloma
 kāyaṇṇugatā patiloma .
 kāya-passaddhi anuloma
 citta-passaddhi anuloma
 kāya-lahutā anuloma
 citta-lahutā anuloma
 kāya-mudutā anuloma
 citta-mudutā anuloma
 kāya-kammaññatā anuloma
 citta-kammaññatā anuloma
 kāya-pāguṇñatā anuloma
 citta-pāguṇñatā anuloma
 kāyaṇṇugatā anuloma
 cittaṇṇugatā anuloma
 cittaṇṇugatā patiloma
 kayuṇṇugatā patiloma
 citta-pāguṇñatā patiloma
 kāya-pāguṇñatā patiloma
 citta-kammaññatā patiloma
 kāya-kammaññatā patiloma
 citta-mudutā patiloma
 kāya-mudutā patiloma
 citta-lahutā patiloma . .
 kāya-lahutā patiloma . .
 citta-passaddhi patiloma .
 kāya-passaddhi patiloma . pe . patura hotu.

Catu-nayam nitthitam.

Pūrwva kratyava no waradawā waenda pudā. —

Okāsa. Aham patipatti . pe (4) . patikaromī,
 ki tēnata

Okāsa. okāsa. Aham pañca-nayam samuḍdayitvā anto-
 gabhha bhava vadessa

kāya-passaddhi citta-passaddhi

kāya-lahutā citta-lahutā

anuloma . . pe (7) . . patura hotu.

Nisīdati... pe araham

Okāsa. Aham ... pe ... cha-yugale-

citta-lahutā kāya-lahutā

citta-passaddhi kāya-passaddhi

... patiloma

kāya-mudutā anuloma

. citta-mudutā anuloma

. . . [dodo reversed] . patiloma

kāya-kammaññatā anuloma

citta-kammaññatā anuloma

. [Gā] citta-kammaññatā patiloma

. . . kāya-kammaññatā patiloma

kāya-pāguññatā anuloma

. citta-pāguññatā-anuloma

citta-pāguññatā patiloma

. . . kāya-pāguññatā patiloma

. kāyujugatā anuloma

. cittujugatā anuloma

. . . [reversed] patiloma

. k . c . . passaddhi anuloma

. k . c . . lahutā anuloma

. k . c . . mudutā anuloma

. k . . c . . kammaññatā anuloma

. k . c . . pāguññatā anuloma

. . . k . c . . ujjugatā anuloma

. . . c . k . . ujjugatā patiloma

c . k . . pāguññatā patiloma

c . . k . . kammaññatā patiloma

c . . k . . mudutā patiloma

. c . k . . lahutā patiloma

. . . c . . k . . passaddhi patiloma

Pañca nayam nittīhitam.

Pūrwā . . pe . . pudā —

Okāsa . . . pe . . patikaromi, kī tēnata,

Okāsa, okāsa, okāsa. Aham hadayam samādayitvā anto-
gabbha cha-yugalesu kāya-passaddhi citta-passaddhi anu-
loma . . pe . . pātura hotu

[gī] Nisīdati . . pe . . araham
 cittapassaddhi kavapassaddhi patiloma.
 . . k . . e lahuta anuloma
 . . e . . k . lahuta patiloma
 . . . k . . e . muduta anuloma
 . . e . . k . muduta patiloma . .
 . . k . . e kammānata anuloma . .
 . . e . . k . kammānata patiloma
 . . k . e paguṇnata anuloma . .
 . . e . . k . paguṇnata patiloma
 . . k . e . ujjugata anuloma
 . . e . . k . ujjugata patiloma .
 . . k . e . passaddhi anuloma
 . . k . e lahuta anuloma .
 . . muduta . . kammānata . . paguṇnata . . ujju-
 gata anuloma . .
 . . ujjugata . . paguṇnata . . kammānata patiloma . .
 . . muduta . . lahuta . . passaddhi patiloma
 . . . pe . . patura hotu

Haḍḍayam nīttitām.

Pūrwā . . . puda: --

Okāsa . . pe . . patikaromi, ki tēnata,

Okāsa, [te]. Aham samādhim samādayitvā antogabbha
 cha-yugalesu

. . k . . e . . passaddhi anuloma . .

. . . e . . k . . passaddhi patiloma . .

and as in former section up to end.

Samādhim nīttitām.

[Gū] Pūrwā . . . puda . . . pe . . tēnata,

Okāsa, okāsa, okāsa Aham samādhim samādayitvā antogabbha
 cha-yugalesu

. . k . . e . . passaddhi . .

and so on as in section Haḍḍayam.

Dhammatirattititikkam nīttitām.

Pūrwwa... pe . . pudā. cha yugale patipatti pūjā-
wata ārāḍhanā kaṭa yutu

Okāsa. Aham patipatti . . pe (4) patikaromī

Aham yācāmi uggaḥa-mūrittañ ca paṭibhāga-mūrittam
upacāra-vidhū appanā-samādhi-vidhū anto, '... cha
yugalesu citta-passaddhū

Nava lokuttaradharmā pe nibbāna-paccayo hotu
Nisidati . . pe (5) araham

Mese bhāwanā kara āpo dhātuwe upacāraya patan pari-
karmmayata bala balā ... en gena nābhīyata angala-
kaṁ matthehi tabā sīthhaka dīpaye dāngala pramāne dā salā-
kaya gīhena turu bhāwanā kala kalhi ukkutikayen inda. —

Okāsa [ter] Aham sīthhaka dandadīpam samādayitvā
antogabhi cha-yugalesu kāya-passaddhū citta-passaddhū
anuloma . . pe (7) . . pātura hotu

Mese ārāḍhanā kara bhāwanā kala kalhi ema āpo dhā-
tuwa pahala we. [Gr] Ehi appanā paṇikarmma upacāra
bala balā nāsāgīcī gena ema upacāra paṇikarimma tēbhū
tēnhi anulomayen tabā sīthhaka dīpaye angala pramāne
dā dewenī salākaya gīhena turu bhāwanā kala kalhi
ukkuṭikayen inda.

Okāsa. Aham pe

k . . c lahutā anuloma . . pe pātura hotu

Mese ārāḍhanā kara bhāwanā kota tejo dhātuwa upa-
dawā, ehi appanā paṇikarmma upacāra bala balā nāsā-
grayen ganūmin yata kiyana lada kāyapassaddhiyata an-
galakāṁ matte anulomayen tabā sīthhaka dīpaye angala
pramāne dā tunwenī salākaya gīhena turu bhāwanā kala
kalhi ukkutikayen inda —

Okāsa. Aham . . pe . .

k . . c . . mudutā anuloma . .

Mese . . pe kota pathawī dhātuwa upadawā, ehi a.
p. upacāra purisuduwa balā nāsāgrayen ganūmin kāya
lahutāta angalakāṁ matthehi anulomayen tabā sīthhaka dī-
paye angala pramāne dā tunwenī² salākaya gīhena turu
bhāwanā kala kalhi ukkutikayen inda —

² So MS. ? satara-wenī

Okasa. Aham . . pe .

k . k . e . kammaññata anuloma .

Mese . . pe . . apo dhatuwa apadawa, pe upa-
cara bala nasagrayen gammin kayamudutata pe . da
salakaya² gilihena . . pe . mda. —

Okasa. Aham . . pe .

k . . e . pāgumñata anuloma .

Mese . . pe . . kalhi wayo dhatuwa . . pe . . upacara¹
bala nasagrayen gammin ' . ' . ' . ' . wata angalakin
pe . . pramāne dana turu . . pe . . kalhi saweni salā-
kaya wātena bawa dāna ukkutikayen mda. —

Okasa. Aham . . pe .

k . . e . . ujjugata anuloma

[G1] Mese aradhana kara bhawana kala kalhi akāsa
dhatuwa pahala we. Ehi . . pe . . nasagrayen gena kaya
pāgumñatawa ha hradaaya ha me deya tūce anulomayen
taba sīttthaka dīpaye angala pramāne dana turu bhawana
kala kalhi satweni salakaya wātena bawa dāna hadaya
samadhiyata palanga¹ no hara mda. yata kiyana lada
kaya passaddhiyata pahala wu apo dhatuwe appana pari-
karimma upacara bala bala nabhiyata angalakin matthe
anulomayata tabu tēnhi ema lesu ma taba sīttthaka dī-
paye angala pramāne da salakaya gilihena turu bhawana
kala kalhi esema mda samadhiyatat mema appana pari-
karimma upacara pahala kara bala bala ema lesu ma
taba sīttthaka dīpaye angala pramāne da salakaya gili-
henu mukarāyayen anulomaye kiama data yutu. Patī-
lomaya, ta balana kiama nam asane palanga² bānda mda
yata kiyana lada kaya passaddhi yama kamatahanata
balana lada āpo dhatuwe upacara parikarimmaaya bala
balā anulomayata tabu tēnhi patīlomayata taba sīttthaka
dīpaye dāngala pramāne dana turu bhawana kala kalhi
palumu salakaya wātena bawa dāna ukkutikayen mda. —

Okasa. Aham . . . pe . .

kāya-passaddhi citta-passaddhi¹ patīloma

Mese aradhana . . . pe . . . apo dh. p. we. Ehi . . pe
bala anulometa tabu tēnhi patīlometa taba sīttthaka

¹ MS. phalanga.

² So MS

dīpaye angala pīamāne dana turu bhāwanā kala kalhi deweni salākaya wāteyi. E anukarana sabdayen dāna ukkutikayen inda —

Okāsa. Aham . . pe . .

kāya-lahutā citta-lāhutā patiloma

Mese . pe . kalhi tejo dhātūwa pahala we. Eli pe upacāra manā kota bala balā anulomayata tabana lada kīamayen tabā sīthaka dīpaye angala pīamāne dana tunweni salākaya wātena bawa dāna ukkutikayen inda: —

Okāsa. Aham

kāya-mudutā citta-mudutā patiloma

Mese ārāadhanā kara bhāwanā kota pathawī dhātuwe appanā paṇikamma upacāra manā kota bala balā anulomayata tabū tēnhi patilomayata tabū sīthaka dīpaye angala pīamāne dana turu bhāwanā [Gī] kala kalhi satara-weni salākaya wāteyi. E ksanayehi ukkutikayen inda —

Okāsa. Aham . . pe . .

kāya-k^o citta-kammaññatā patiloma

Mese ārāadhanā kara bhāwanā kota āpo dhātuwe appanā paṇikamma upacāra manā kota bala balā anulomayata tabū angala pīamāna dāna turu bhāwanā kala kalhi pasweni salākaya wātena bawa dāna ukkutikayen inda —

Okāsa. Aham . . pe

kāya-paguññatā citta-paguññatā patiloma

Mese ārāadhanā kara bhāwanā kala kalhi wāyo dhātuwe anulomayata tabana lada kīamayen patilomayen kota sīthaka dīpaye angala pīamāne dana turu bhāwanā kala kalhi saweni salākaya gīlhena anukarana sabdayen dāna ukkutikayen inda. —

Okāsa . . kāyujugatā cittujugatā patiloma

Mese ā. k bh k. okāsa dhātuwe anulomayata tabana kota tabā sīthaka kalhi satweni salākaya wātena bawa dāna palanga² no hēra inda hadayamata yata balana lada āpo dhātuwe appanā paṇikamma upacāra manā kota bala balā anulomayata tēbū tēnhi pati-

² So MS.

lomayen udu taba bhāwanā kala kalhi sithhaka dīpaye
angala pramane da atawen salakaya wātena bawa daena
esema inda samadhiyatat mema dhatuwe appanā pari-
kamma upacāra manā kota bala bala anulomayata tēbu
tēnhi patilomayata taba bhawana kota mmaya yutu

Ohā yugale pratipatti puja kīama nīthitām

Pūrwā kriatya no waradawā wanda pada

Okāsa okasa, okāsa Aham kāyavasivattam samādayitvā
antogabbha chayugalesu k . . p . . e . . passaddhi anuloma
. . pe (7) pātura hotu Nisidati . . pe (7) araham

Mese bhāwanā kota āpo dhatuwa upadawā dha . . .
wamalayen satarangula pramane sarwanga naharayayi
kiyana lada naharak tana mandala dakwā nengī tibeyi
Ehi upadawana lada apo dhatuwe appana parikamma
upacāra manā kota bala bala . . . k . . e . . gammin nabhi-
yata samawa angalakin [ge] matte anuloma kota tabanu

Okasa Aham kāyavasivattam . . . eha-yugalesu e . . p . . k .
passaddhi patiloma . . pe . . pātura hotu

Mese āradhana kara ena appana parikamma upacāra manā
kota bala anulomayata tēbu tēnhi patilomayen udu tabanu

Okāsa Aham . . . pe . . . yugalesu k . . e . . lahuta anu-
loma . . .

Mese āradhanā kara bhawana kota tejo dhatuwe appanā
parikamma upacāra manā kota bala bala kaya passaddhi-
yata angalakin matte anulomayen tabanu.

Okāsa e . . . k . . lahuta patiloma

Mese . . . pe . . patiloma kota tabanu.

Okāsa k . . e . . muduta anuloma

Mese . . pathawī dhatuwe . . . kavalidatā . . . tabanu

Okāsa e . . . k . . . muduta patiloma

Mese . . . anuloma kota tēbū tēnhi patiloma kota . . .
tabanu.

Okāsa . . . k . . e . . kammaññata anuloma . . .

Mese . . . apo dhatuwe . . . kota bala kayamudutāta
angalakin matte anuloma kota tabanu

Okāsa . . . e . . k . . kammannata patiloma . . .

Mese . . . anuloma kota tēbū tēnhi patiloma kota tabanu.

Okāsa . . . [gai] k . . . c . . . pāguññatā anuloma . . .
Mese . . . wāyo dhātuwe . . . kota balā kāya kammañña-
tāta . . . anuloma kota tabanu.

Okāsa . . . c . . . k . . . pāguññatā patiloma . . .

Mese . . . patiloma kota tabanu.

Okāsa . . . k . . . c . . . ujjugatā anuloma . . .

Mese . . . ākāsa dhātuwe . . . balā nāsikāgiyer gani-
mīn kāya pāguññatāwata da tana mandala da atare
sarwānga nahara anuloma kota tabanu

Okāsa . . . c . . . k . . . ujjugatā patiloma . . .

Mese . . . pe . . . kota bala balā . . . pe . . . patiloma
kota tabanu

Huyaka amunana lada nānā warnnayehi mutu mænīk
ræsak seyīn sarwānga naharayehi cha sthānaka yugala-
yehi appanā parikamma upacāra manā kota tabā meyi
mattehi āuādhānā kala lesīn dæna anuloma patiloma²
kata yutu.

Okāsa. Aham kāvassīattā . . . pe (32) . . . k . . . p . . . citta-
passaddhim anuloma . . . pe . . . pātura hotu

Āpo dhātuwa

. . . k . . . c . . . lahutā anuloma

Tejo dhātuwa.

. . . k . . . c . . . mudutā anuloma

Me yata pathawī dhātuwa balanu.

. . . k . . . c . . . kammaññatā anuloma

Āpo dhātuwa.

. . . k . . . c . . . pāguññatā anuloma

Wāyo dhātuwa.

. . . k . . . c . . . [go] ujjugatā anuloma

Ākāsa dhātuwa.

. . . c . . . k . . . ujjugatā patiloma

Ākāsa dhātuwa.

. . . c . . . k . . . pāguññatā patiloma

Wāyo dhātuwa.

. . . c . . . k . . . kammaññatā patiloma

² MS. repeats this word.

Āpo dhatuwa
 . . c . k muduta patiloma
 Pathawī dhatuwa
 c . k . . labuta patiloma
 Tejo dhatuwa
 c . k . passaddhi patiloma
 Apo dhatuwa

Cha yugale karuṃma sthānawala appana paṭiloma
 upacāra manā kota surwāṅga nahare taba catu wāre
 anuloma patiloma karana widhi data² yutu

* Kāyavasivattam nīṭhitam.

Yugalayata anaturu kota kayasukha cittasukha Buddhā-
 nussati upacāra samādhi yana kammasthana keren
 pūrwa kriyaya no waradawa wanda pudā kayasukhayata
 anādhanā kata yutu.

Okāsa. Aham . pe (4) . patikarom.

Aham yacami uggaha nimittan ca patibhaga-nimittam
 upacāra-vidhim appana-samādhi-vidhim antogabbha-kaya-
 sukhām.

Nava lokuttara-dhamma . . . pe (4, 5) . . . hotu.

Nisidati . . . pe (5) . . . araham

Mese bhāwanā kota uggaha patibhaga nimit dwaya
 poneyi. E uggaha . . . pe (5) . . . awarjāna kota āpo
 dhātuwa pahala we Ehi appana parikarṃma upacāra
 manā kota bala bala nasikāgrayen gaminim huḍaye tabā
 nāwata nābhiye tabanu.

Pūrwa . . . pe . . . pudā —

Okāsa. Aham . . . pe . . . patikarom.

Aham yācāmi . . . pe . . . antogabbha-cittasukham.

Nava lokuttara dhammā . . . pe . . . araham.

Mese bhāwanā kota āpo dhatuwe appanā . . . pe . . .
 tabanu.

Pūrwa . . . pe . . . antogabbha-Buddhānussatim.

Nava lokuttaradhamma . . . pe . . . araham.

Mese bhāwana kara uggaha nimit patibhaga nimit

² MS. tada.

dwaya manā kota balā e uggaha nimit palagena nikmunak
hu men tejo dhātuwe appanā upadī ehi appanā parikarmma
. . pe . nāsikāgrayen gena hiadave tabā tabanu

Pūrwwa kratyaya . . pe . . . pudā

Okāsa. Aham pe . . patikaromi.

Aham yācāmi pe . . antogabbha upacāra-samādhm.

Nava-lokuttara . . pe . . araham

Mese bhāwanā kota uggaha . . pe . . peneyi. E uggaha
nimit palāgana nikmunak men siyak dahasak gunayen
pīrisudu wa mano dwārāya āwarjjanā kota pathawī dhātuwe
appanā parikarmma upacāra upadī manā kota . . pe . . tabanu.

Pūrwwa . . pe . . pudā —

Okāsa . . pe . . antogabbha kāyasukha cittasukha
Buddhānussati upacāra samādhm

Nava lokuttara . . pe . . araham

Mese niwan aramunu kota bhāwanā kara mema
karmmasthānawala sama appanā parikarmma upacāra upa-
dawā manā kota bala balā nāsikāgrayen ganimin nābhīya
māda anulomayen tabanu

Pūrwwa pe . . pudā —

Okāsa. [Gām] . . pe . . patikaromi,

kī tēnata,

Okāsa, okāsa. Aham patipāṭiya pavāsitrā antogabbha
kāyasukha cittasukha anuloma . . pe (7) . . pātura hotu.
Nisīdati pe . . araham.

Mese bhāwanā kara nīla pandam laksana dhamma saññā
balā nāsikāgrayen ganimin nābhīye tabā, nāwata kāya-
sukha cittasukhaye karmmasthāna anuloma patiloma karanu.

Okāsa, okāsa Aham patipāṭiyā . . pe . . hotu

Mese ārāddhanā kara bhāwanā kota āpo dhātuwa apa-
dawā, Ehi appanā parikarmma upacāra upadawā manā
kota bala balā nāsikāgrayen ganimin nābhīyata angalakā
matte anuloma kota tabanu.

Okāsa Aham . . cittasukha kāyasukha patiloma . . .

Mese ārāddhanā kara ema appanā parikarmma upacāra
anulomayata tēbū tēnhi patiloma kota tabanu.

Okāsa. Aham . . pe . . antogabbha Buddhānussati
anuloma . . . pe . . pātura hotu.

Mese āradhanā kara bhāwanā kota tejo dhātuwe appana parikkamma upacāra mana kota bala bala nasikagrayen gāminin kaya sukhayata aṅgalakim matthe anuloma kota tabanu.

Okāsa . . . Buddhanussati patiloma.

Mese āradhanā kara pe . . . anuloma kota tēbū tēnhi patiloma kota tabanu.

Okāsa . . . antogabbha upacāra samādhi anuloma . . .

Mese āradhanā . . . pe . . . pathawī dhātuwa . . . pe . . . gāminin bhādayata Buddhanussati . . . dā me deyatūre anuloma kota tabanu.

Okāsa . . . upacāra samādhi patiloma . . .

Mese . . . pe . . . tabanu. Meyn matthe āradhanā kala lesu balā tabana lada kammasthāna anuloma patiloma kata yutu.

Okāsa . . . antogabbha kayasukha cittasukha anuloma . . . [gah].

. . . apodhatuwa . . .

. . . Buddhanussati anuloma . . .

. . . tejo dhātuwa . . .

. . . upacāra samādhi anuloma . . .

. . . pathawī dhātu . . .

. . . upacāra samādhi patiloma . . .

. . . pathawī dhātuwa . . .

. . . Buddhanussati patiloma . . .

. . . tejo dhātuwa . . .

. . . cittasukha kayasukha patiloma . . .

. . . āpo dhātuwa . . .

Patipāṭiya nitthitam.

Pūwwa . . . pudā. —

Okāsa. Aham patipatti . . . pe . . . patikaromi, ki tēnata; —

Okāsa, okāsa. Aham cha-saddaggaṇaṇam samadavīva antogabbha kayasukha cittasukha . . . pe (7) . . . putura hotu.

Nisidati . . . pe (5) . . . araham.

Pūrwva . ki tēnata, Okāsa, okāsa. Aham catu-
nāyam samādayitvā antogabbha kāyasukha cittasukha
Buddhānussati anuloma .

Nisīdati . pe araham .

. [Ghā] Buddhānussati cittasukha, kāyasukha patiloma .

upacāra samādhi anuloma .

upacāra samādhi patiloma .

kāyasukha cittasukha Buddhānussati anuloma

upacāra-samādhi anuloma

upacāra-samādhi patiloma

Buddhānussati cittasukha kāyasukha patiloma

Cātu-nāyam nīttitāma.

Pūrwva . ki tēnata —

Okāsa Aham pañca-nāyam samādayitvā antogabbha
kāyasukha cittasukha anuloma . .

Nisīdati . . pe . araham

cittasukha kāyasukha patiloma . .

Buddhānussati anuloma . .

Buddhānussati patiloma .

upacāra-samādhi anuloma

upacāra-samādhi patiloma

kāyasukha cittasukha anuloma

Buddhānussati anuloma . .

upacāra-samādhi anuloma .

upacāra-samādhi patiloma

Buddhānussati patiloma . .

cittasukha kāyasukha patiloma .

Pañca-nāyam nīttitāma.

Pūrwva . . . ki tēnata: —

Okāsa, okāsa. Aham pañcāyam samādayitvā antogabbha
kāyasukha cittasukha anuloma . .

Nisīdati . . araham .

. . . cittasukha kāyasukha patiloma

- . . . Buddhānussati anuloma
- . Buddhānussati patiloma
- upacāra samādhī anuloma .
- upacāra samādhī patiloma
- . k . c . sukha anuloma
- Buddhānussati anuloma
- . upacāra samādhī anuloma .
- upacāra samādhī patiloma .
- Buddhānussati patiloma
- . . c . . k . . sukha patiloma

Hadayam nitthitam

Pūrwā . kī tēnata: — Okāsa, okāsa. Aham sa-
mādhim samādayitvā antogabbha k . c anuloma
Nisīdati pe . . araham
[All as in last section].

[Ghi] Samādhim nitthitam.

Pūrwā . kī tēnata —
Okāsa, okāsa Aham dhammatatthitakam samādayitvā
antogabbha kāyasukha cittasukha anuloma . . .
[All as in last section].

[Ghu] Dhammatatthitakam nitthitam.

Pūrwā . pudā
kāya sukha citta sukhaye patipatti pūjāwāte ānāpāna
karaṇa —
Okāsa. Aham . patikaroma.
Aham yācāmi uggaha-nimittaṇ ca patibhāga-nimittam
upacāra-vidhim appanā-samādhī-vidhim antogabbha kāya-
sukha citta-sukha
Nava lokuttara dhamma . . pe . . nibbāna paccayo hotu.
Nisīdati . pe . . araham
Mesa bhāwanā kala kalhī uggaha patibhāga nimit dwaya
penevī. E uggaha nimit palāgana nūnūnak hu men ūpo

dhātuwa peneyi. E dhātuwe upacāra parikarmma manā kota balā nasagrayen ganmm nabhiyata matte angala pramāne taba sithhaka dīpaye dāngala pramāne dana turu bhāwanā kala kalhi salakaya gilihi wāṭena bawa dāna ukkutikayen mda —

Okāsa. Aham sithhaka-danda-dīpam antogabbha kaya-sukha citta-sukha anuloma

Mese ārādhanā kara ema apo dhātuwe appana parikarmma upacāra manā kota bala balā ganmm ema dhātuwe upacāra parikarmma tēbu tēnhi anulomā kota taba sithhaka dīpaye angala pramāne dā salakaya wāṭena turu bhāwanā kala kalhi ukkutikayen mda —

Okāsa. Aham antogabbha Buddhānussati anuloma

Mese ārādhanā kalhi tejo dhātuwe appanā p u manā kota balā kaya sukhavata matte angala pramāne anuloma kota taba sithhaka dīpaye angala pramāne dana turu bhāwana kala kalhi salakaya gilihi wāṭeyi. E bawa dana mda —

Okāsa antogabbha upacāra samadhi anuloma

Mese pathawī dhātuwe bala Buddhānussatiyata da hradaṇṇa da me deyatūre angala p. a. k. t. s. d. a. pramāne dā salakaya gilihena turu bh. k. kalhi esema mda hadayamata yata kiyaṇa lada kaya sukhavata pahala wū apo dhātuwe a. p. u. manā kota balā anulomavata baelu kramayen taba sithhaka d. a. p. dā salakaya gilihena turu bh. k. k. samadhiyatat mema dhātuwe a. p. u. m. b. kāya sukhavata baelu kramayen taba sithhaka dīpaye angala pramāne dā salakaya g. t. bh. k. k. anulomavata balana krama data yutu.

Patilomayata balana krama nam kāya sukhayata balana lada apo dhātuwe upacāra parikarmma balā anulomayata baelu tēnhi patilomayen taba sithhaka dīpaye dāngala pramāne dā s. g. t. bh. k. k. ukkutikayen mda —

Okāsa antogabbha cittasukha kayasukha patiloma¹

¹ MS. kayasukha cittasukha patiloma

Mehi a. p. u. anulomayata baelu tænhī patilomayata udu
tabā sīthhaka dīpaye angala pramāne dā salākaya gāhena
turu bh. k. k. ukk. inda —

Okāsa antogabbha Buddhānussati patiloma

Mehi a. p. u. tænhī patilomayata tabā . . pe . . inda —

Okāsa antogabbha upacāra samādhi patiloma

Mehi [as the last] bh. k. k. esema inda hadayamata
anulomayata tabana lada āpo dhātuwe a. p. u. m. b. anu-
lomaye kramayen tabā s. d. a. p. dā s. g. t. bh. k. k. sa-
mādhīyatat mema dhātuwe a. p. u. m. anulomaya kramayen
tabā s. d. a. p. dā s. g. t. bh. k. k. patilomayata krama-
nimawunu bawa data yutu.

Kāyasukha cīttasukhayehi sīthhaka dīpa prati-
patti pūjā vidhiṃ nīthitam

Pūrwwa kī tænata —

Okāsa. okāsa. Aham kāyavasivattam samādayitrā anto-
gabbha [Ghi] kāyasukha cīttasukha anuloma (7) hotu
Nisidati pe araham

Mese nirwāna śāpaya aiamunu kota bh. k. k. āpo dhā-
tuwa pahala we. Ehi a. p. u. m. b. balā nāsikāgrayen ga-
namin dakunu tana pute hasse anuloma kota tabanu. —

Okāsa cīttasukha kāyasukha patiloma

Mehi a. p. u. anulomayata tæbu tænhī patiloma kota
tabanu: —

Okāsa antogabbha Buddhānussati anuloma

Mese ārādhana kalhi tejo dhātuwe a. p. u. m. b. balā
nāsikāgrayen ganamin wan tana pute hasse anuloma kota
tabanu. —

Okāsa antogabbha Buddhānussati patiloma

Mehi ema a. p. u. anulomayata tæbu tænhī patiloma
kota tabanu —

Okāsa antogabbha upacāra samādhi anuloma

Mese ārādhana kota pathawī dhātuwe a. p. u. m. b. b.
nāsikāgrayen ganamin dakunu tana pute hasse anuloma kota
tabanu. —

Okāsa . . antogabbha upacāra samādhi patiloma

Melu ema dhātuwe a. p. u. m. b. anulomayata baelu
tænlu patiloma kota tabanu — Meyin mattehū de tana
puto tabana lada kammasthanawalata aradhanā karana
widhi bala anuloma patiloma kata yutu

antogabbha kayasukha cittasukha anuloma

Buddhanussati anuloma

upacara samādhi anuloma

upacara samādhi patiloma

Buddhanussati patiloma

[Ghī] cittasukha kayasukha patiloma .

Piasade waha wū iatnakara yakahata gat mutu ruwan
bandawū kayasukha cittasukha Buddhanussati upacāra
samādhi yana kammasthanawala hata gat śama a. p. u.
namæti mutu ruwan bala bali de tana mandale tabana
widhi kriya data yutu

Kayavasivattam nitthitam

Kayasukha cittasukhayata anatunu kota pūrwwa krat-
yaya no w. w. p. Sugata Tathagata wara dhamma cakra
æti trai lokadhipati asaranasārana saranaḡata wajra pañ-
jara karuna midhana lokasawanwū Bhagawat arhat apa
sammāsambuddu rajanan wahanse adikota æti anantapar-
janta Bhī . . . sarwanata nana namati guna ruwan
sāda ganta mula karawwa pratyaksa kota dutu heyin
pūrwwa bhagawehi mē anapāna samādhi pratyaksa kota
duta heyin me samādhiya śantadi śantaguna elawanneyayi
kriya Bhagawat hu wisin anek' akariyen warmā kota mula
kammasthanayayi kriya garu tænlū taba wadala heyin
sasara bhaya lesin dat yogāvacarayan wisin sneha æti wa
bhāwītā kota wisēśādhigamav ita utsaha kata yutu.

Okāsa. Aham . . pe (4) . . patikaromi.

Aham jacami uggaha-nimittāñ ca patibhāga-nimittāñ
upacara-vidhim appana-samādhi-vidhim antogabbha ana-
pana sati. Nava-lokuttara-dhamma . . pe (1, 5) . . nib-
banapaccavo hotu.

Nisīdati . . pe (5) . . parikarmmam pathamam dutiyam tatiyam catuttham pañcamam.

Mese tiksana ānāyān manaskārāya āswāsa prāswāsaya hā samanga menēhi kaiaññāhata uggaha pratibhāga nimitta dwaya upadī, Ehi laksana ke-bandu dayat uggaha nimitte kisuṇu dos rāla nāgi nāgi pena bubulu muṣu diyek wī nam e banduwa ma wētahe pena pahara ādī kisuṇu dos peneyi nohot salā wētup demin āmbara min sēla min nāgena dum salāwak men da ahas-hi sudu walakulak men da uggaha nimit peneyi Pratibhāga nimittaya ahas tubu mini tal wētak men da. minmaya kētapatak men da, walāturen nikmuṇu sanda mandalak men da, megga mukha-yehi balā kā waku men da uggaha nimit palāgana nikmuṇak hu men uggaha nimittata wadā kisuṇu dos nētiwa siyak guna dahasak gunāyān piṇṇasūduwa bhawāngaya sindagana mano dwārāya āwarijanā kota ākāsa dhātuwa pahala we. Ehi appanāwa nam suwapahas aeti himbul puluṇ kappāsika puluṇ men idda mal dāsaman mal sudu neluṇ mal me ādī subhā² warnna ho peneyi, parikarmmaya māyūra piṇṇayakata bandu monaṇa piḷ rāsak se peneyi, upacārāya anduṇ wan pēha bandu kalu kuruweniyāge warnnayata bandu kāla warnna ho peneyi Me appanā parikarmma upacāra manā kota bala balā nū-sikāgiyān ganuṇin hrādāye tabhā nēwata nūbhūye tabanu. Itā ikkhiṭṭi wa nūsū pute tēbiya yutu. Meyin mattehī pūrwa kratayaya n. w. w. p. —

Okāsa. Aham . . patikaromi.

Aham vācāmi . . antogabbha ānāpānasati Nava lokut-tara dhamma . . pe . . nibbāna-paccayo hotu.

Nisīdati . . pe . . parikammam pathamam dutiyam tatiyam catuttham pañcamam

Mese bhāwanāwēhi yedena yogāvacara bhikkhuṇ wisin prajñā nēmatī sūriyya rāsmiyān kāmaacchandaḍi moha nēmatī ghaññādhakārāya wiḍwamsanaya keṇmin āswāsa prāswāsa hā samaga menēhi kara kara bhāwanā kala kalu mano dwārāya āwarijanā kota ākāsa dhātuwa pahala

² So MS.

we. Ehi appana p u m k b b. dasa digata balana
widhi aturen citta viññanayen padum digata balana krama
nam naṣikagraya patan mema a p u krama kramayen
angul ganannu bala bala dwadasa angulak āta baelu¹ kalhi
wiyatek we. E kalhi huyaka amunana lada nana warma-
yen yuktawū muttu watak se da mal damak men da wartahē.
Nawata wiyatin de wiyatak āta baelu kalhi riyane² we.
Riyannu dekal āta baelu kalhi wadu rivanak we. Wadu
riyannu sat rivanak āta baelu kalhi yatek we. Yatayen
wissak āta baelu kalhi isbek we. Isben asuwak āta baelu
kalhi gawuwak we. Gawuwen sataṇa gawuwak āta baelu
kalhi yodunak we. Yodunen siyak yodunak ho dahasak
yodunak ho āta baelu kalhi sagaraya wanni sataṇa wey.
Eym āta baelu kalhi Aswakarnnadi sapta kuta pawatayan
da, eym āta baelu kalhi Meru mastakaya yana saññimā³
gena ehi mema a p u. anelomayen tabanu.

Nawata patilomayata Meru mastakayehi tabana lada a.
p. u. citta viññanayen gena Yugandhara, [G1] Isadhara,
Karawika, Sudassana, Nemindhara, Wmataka, Aswakarn-
nadi sat kuta paw da satta sagaraya da pasu koṭa bala,
dahasak yodun asanna wu kalhi siya ganannu pasu koṭa
bala, siyak yodun asanna wu kalhi yodun ganannu pasu
koṭa bala, yodunak pamana asanna wu kalhi gawu ganannu
pasu koṭa bala, gawuwak pamana asanna wu kalhi isbu
ganannu pasu koṭa bala, isbak pamana asanna wu kalhi
yata ganannu pasu koṭa bala, yatak pamana asanna wu
kalhi wadu riyannu pasu koṭa bala, wadu rivanak pamana
asanna wu kalhi tam rivanak pasu koṭa bala, rivanak
pamana asanna wu kalhi wiyatin pasu koṭa bala, wiyatak
pamana asanna wu kalhi angul ganannu pasu koṭa bala,
angulak pamana asanna wu kalhi balana lada akasa
dhātuwe a. p. u. wisosayen pahala kara bala mana koṭa
nāsa pufe patilomayata tathiva yutu.

Mema kramayen paścima digata ho dakṣiṇi digata ho,
uturu digata ho, anudik aturen gmi kona ho naitryawa ho
wayambha ho isanaya ho meli kiyana lada āta diga ma

¹ MS. baelu. ² So MS.

pūrwwa dīgata kiyana lada wiḍḍi kiyāyen anuloma pati-
loma kota nāwata, mattehī Meru Mandārādī paṭwatayan
no balana heyin cātū mahārājikādī sa-diṇṇa-lokaya da
solos bamba talaya da balā ajatākāsa¹ bāliya yukteya,
hetthā bhāgayen de laksa satalis dahasak ghanaya æti
pas palowaya sūa laksa asu dahasak ghanaya æti jala
polowaya nawa laksa śata dahasak ghanaya æti wā polowa
dakwā bāliya yukteya. Mehi kiyana lada dasa disāwa
ma yogīvacarayaṇ wiṣṇu citta viññānāyen anuloma pati-
lōmayen balā nāsā putaye tēbiya yutu

Pathavi anto āpo uddham² tejo hetthā vāyo bahī ākāsa
majjhe

yanādi kīamayen dhyāna pahe appanā parikarmma
keseda³ Pathamajjhāne appanāwa khajjopama ākāraya,
parikarmma upacāra pañca pītiye ākāraya⁴ Dutiyajjhāne
appanāwa candra mandala ākāraya, parikarmma upacāra
pañca pītiye ākāraya. Tatiyajjhāne appanāwa Osadhi⁵
tārakāwakata bandu warnaya, parikarmma upacāra pañca
pītiye ākāraya. Catutthajjhāne appanāwa sūjya mandala
ākāraya, parikarmma upacāra pañca pītiye ākāraya.
Pañcamajjhāne appanāwa idda mal ādi subha warnna,
parikarmma upacāra pañca pītiye ākāraya.

Me dhyāna paha ānāpāna sati nāmatī sitummi iuwana
prawesan karana yogīhu wiṣṇu nāsāpute tabā anuloma
paṭilomata palamu kota ma pūrwwa kratyaya n. w. w. p —

Okāsa. Aham [ghe] . . . pe (4) . . . patikaromī, kī tēnata,

Okāsa, (ter). Aham pathamajjhanam samādayitvā anto-
gabbha ānāpānasati anuloma-vasena rakkhissāmi. Acien'
eva kīlena bhesajjam bhūñjitvā nitthite tasmā utthitassa
me dhamma saññā pātura hotu.

Nisīdatī . . . pe (7) . . . parikammam pathamam dutiyam
tatiyam catuttham pañcamam chatthamam sattamam na-
vamam dasamam⁴.

Me gamanāwen pahen yatat dasayen mattehī no gēna
āsawāsa prāswāsa hā samaga gananuwa hata mano dwāraya

¹ MS. āpodan

² See above p. 5.

³ MS. Osadī.

⁴ Scil. disam.

āvarjjanā kota dhamma sañña pahala we, manā kota mla
pandam laksana dhamma sañña balā yata kiyama lada
pathawi 'anto' yanadi kramayen anuloma patiloma karanu

Okāsa Aham pathamajjhanam pe sati patiloma
. pe . patura hotu.

. dutiyajjhanam anuloma

dutiyajjhanam patiloma

tatiyajjhanam . . . anuloma

tatiyajjhanam . patiloma

catutthajjhanam anuloma

catutthajjhanam patiloma

. pañcamajjhanam . anuloma

. pañcamajjhanam . patiloma .

pathamajjhanam . anuloma

dutiyajjhanam anuloma

tatiyajjhanam . anuloma

catutthajjhanam [gha] anuloma

pañcamajjhanam anuloma

. pañcamajjhanam patiloma

[and so on, reverse order] to

. . . pathamajjhanam . anuloma .

Sasara bhaya lesu dutu nuwanattān wisu me ānāpāna
sati nāmati dkarimāṅk avehi kinu da appana parikarmanā
upacāra nāmati gūṇa ruwan laha śāntatīśānta wisosaya
pimisa no pamāwa utsāha karanneya.

Ānāpāna sati.

Ānāpāna satiyata anaturu kota dasa kasinayehi¹ yedenu
kāmatīyawun wisu pūrwā kīrtiyā no waradawā wēnda
puṭṭhā dasa kasinaya keron pathawi kasineta arāḍḍhanā karanu.

Okāsa Aham . . . pe (4) . . patikaromi.

Aham yācāmi . . pe (4) . . antogabbha-dasa-kasinesu
pathawī-kasinaṃ.² Nava lokuttara-dhammā . . pe (4) . .
mabbāna paccayo hotu

¹ So MS.

Mese aradhanā kota bhāwana kala kalli āpo dhātuwa
balā mana kota dutiyajjhanayata angalakm matteleh anu-
loma kota tabanu

Okāsa . pe . patiloma . pe . .

Mehi eṇa apo dhātuwa anulomayata¹ baelu tenlu pati-
loma kota tabanu

Okāsa. Aham catutthajjhanam samadāyitvā antogabbha
pathavi-kasmam anuloma . pe . .

Mese aradhana kalli wayo dhātuwa m. k balā tati-
yajjhanayata angalakm matte anuloma kota tabanu.

Okāsa . pathavi-kasmam patiloma .

Mehi eṇa wāyo dhātuwa manā kota anulomayata baelu
. . pe . . tabanu

Okāsa. Aham pañcamajjhanam pathavi-kasmam .

Mese aradhanā kara akasa [Ghan] dhātuwa a. p m. k.
b catutthajjhanayata da hradayata atare angala piṇṇāne
anuloma kota tabanu.

Okāsa. Aham pañcamajjhanam samadāyitvā antogabbha
pathavi-kasmam patiloma . .

Mehi eṇa akasa dhātuwa mana k. b anulomayata baelu
tenlu tabanu

Meym matteleh aradhana karana wiḍḍi kriya balā tabana
lada sṭhanawala anuloma patiloma kata yutu

Okāsa. Aham pathamajjhanam anuloma . . . pe . .
patuna hotu

. pathawī dhātuwa² . . .

Okāsa. Aham dutiyajjhanam anuloma

. . . tejo dhātuwa

Okāsa. Aham tatiyajjhanam anuloma

. . . āpo dhātuwa

Okāsa. Aham catutthajjhanam anuloma .

. . . wāyo dhātuwa . . .

Okāsa. Aham pañcamajjhanam anuloma .

. . . ākasa dhātuwa . . .

Okāsa. Aham pañcamajjhanam . . . patiloma . .

¹ *MS.* anukota *corrected to* anuloma kota.

² *So MS.* No doubt we have to supply as on pp. 46, 47.

ākāsa dhātuwa .
[and so on in reverse order down to .
pathavi dhātuwa]

Me pathamajjhānaya ādi kota dhyāna paha nābhīya
matte ho nohot wata ho me de ākāyāyē bhāwanāwē
yedenā pāṭhaṇaṇa ho ce kāmāti lesakata tabā pathawī kasī-
naya catu wāre anuloma patiloma wiḍḍhi kiyana ladāyī
data yutu

Pathawī kasīnam.

Pathawī kasīneta anaturu kota pūrwwa k n. w. w p.
āpo kasīneta ārādhanā kata yutu.

Okāsa . pe (46) [ghām] antogabbha āpo-kasīnam
paṇḍakammam āpo-kasīnam (his)

Mese bhāwanā kala kalhi yata kiyana lada u p n. dwaya
upadi uggaha mmit pe (46) uggaha patibhaga
mmitata wadā kīṣunu dos natīwa sīyak kota āpo dhā-
tuwa pahala we Ehi a p u n kota bala balā nāsikā-
grāyē gānīmīn hādāye tabā nēwata nābhīye tabanu

Īta ikkītiwa pathawī kasīneta kiyana lada wiḍḍhiyē anu-
loma patiloma karānu.

Āpo-kasīnam.

Āpo kasīnayata anaturu kota pūrwwa k n. w. w. p
tejo kasīnayata ārādhanā karānu.

Okāsa . . . tejo-kasīnam . . .

Mese bhāwanā . . . lada kīṣāyē uggaha pati-
bhāga . . . tejo dhātuwa pahala we Ehi . . . tabanu.

Īta ikkītiwa . . . lada kīṣāyē anuloma patiloma kota
nimawā —

Tejo-kasīnam.

Tejo . wāyo kasinayata
Okasa . wāyo-kasinam [*as for the last*] [ghah]

Wayo-kasinam

Pūrwā k. u. w. w. p. catur widha bhūta kasinawāta
ekawāta aradhana karanu

Okasa. Aham . pe . . patikaromi, ki tanata, —

Okasa [*ter*] Aham pathamajjhanam dutiyajjhanam tati-
yajjhanam catutthajjhanam pañcamajjhanam samadayitvā
antogabbha pathavi-kasinam apo-kasinam tejo-kasinam
vayo-kasināna anuloma . . . patirā hotu

Nisidati . pe . . pathavi-kasinam [*bis*]

Mese bhawana kōta catubbidha bhūta kasinawāta sama
a. p. u. wisesaven pahala kara bala balā nasikāgrāyen
gāminā nabhiya mēda anuloma kōta taba nēwāta pañ-
camajjhanāye app. p. u. m. k. b. b. anuloma patilomayata
kiyana lada tenhi anuloma kōta tabhiya yutu

Bhuta-kasinam nittitām

Caturrwidha bhūta kasinawāta anaturu kōta chab-
bidha wu wanna kasma aturen pūrwā k. u. w. w. p.
mā kasinayata aradhana karanu.

Okasa. Aham . pe . . patikaromi.

Aham yacami . pe . . antogabbha dasa kasimakamata-
hanesu * mā-kasinam.

Nava lokuttara dhamma . pe . . paccayo hotu.

Nisidati . pe . . mā-kasinam [*bis*].

Mese bhawana kala kalu uggaha patibhaga nimitta
dvaya peneyi. E uggaha nimitt palāgena nikaminak hu
seyin siyak dahasak gunāyen pīrisuduwa bhawangawa sin-
dagena mano dwāraya āwarijanā kōta pathawī dhātuwa
upadī; ehi a. p. u. m. k. b. b. hradāye taba nēwāta nā-

*This Sinhalese form is used so regularly in the Ms.
that it has not been corrected into the Pali form.*

bhiye tabanu. Ita ikbītiwa¹ yata kiyana lada pathawī kasine widhi kiyāyen anuloma patiloma kota nimawā —

Nīla kasinam.

Nīla kasinayata anaturu kota p. k. n. w. w p. pīta kasinayata ār. karānu.

Okāsa . . . kanesu pīta-kasinam Nava pe . .

Nisidati pe . . . pīta-kasinam [bis].

Mese . . dwayata wadā bhawāngaya [Nga] āpo
dhātuwa pahala we E a p. pe tabanu Īta
. . . nimawā —

Pīta kasinam.

Pīta kasinayata lohita kasinayata Okāsa lohita-kasinam. Nava . pe lohita-kasinam [bis].

Mese . . dwaya upadī, e uggaha nimitтата wadā siyak
guna dāhasak gunāyen pūssuduwa kota tejo
dhātuwa pahala we. Ehi . . tabanu. Īta pathawī
kasine kiyana lada kramāyen anuloma patiloma karānu.

Lohita-kasinam

Lohita kasinayata .

. . . kanesu odāta-kasinam . . &c .

Mese manas kārāya pawatwā baelu kalhi yata kiyana
lada kramāyen uggaha patibhāga nimit dwaya peni ākāsa
dhātuwa pahala we. Ehi . . . pe . . . tabanu. Īta . . . pathawī
kasine kramāyen odāta kasinaya anuloma patiloma kota
nimawa. —

Odāta-kasinam.

Odāta kasinayata . . pe . . . ākāsa kasinam [bis]

Mese mehi kara baelu kalhi yata kiyana lada kramāyen
uggaha patibhāga nimit [Ngū] dwaya ipada mano dwā-
raya āwarjanā kota ākāsa dhātuwa pahala we. Ehi . .
. . . tabanu. Ita ikbītiwa yata kiyana lada pathawī kasi-

¹ MS. ikbīti kota.

nehī kiyāna lada kramāyen ākāsa kasmāyata anuloma
patiloma kota nmawa —

Akasa kasmam

Ākasa kasmāyata aloka-kasmam [*bis*]

Mese bhawana kala kalhi palamu kiyana lada kramāyen
aggaha a t bhūta nimit dwaya hā samaga mano dwaya
awarjana kota akasa dhatuwa pahala we. Ehi ta-
banu. Itā ikhitiwa pathawī kasmehi kiyana lada kramā-
yen me aloka kasmāya anuloma patiloma kota nmawa —

Āloka-kasmam

Mehi dakwana lada dasa kasāya keren pathawī ka-
sina adī kota catu widha bhūta kasmawala widhi kriyā
nmi heym chabbidha¹ wū wanna kasmawakata p. kr. u
w w. p ekawata aradhana karanu.

Okasa patikaromi,
ki taenata,

Okasa [*ter*]. Aham pathamapphānam samapajjīva anto-
gabbha dasa-kasma-kamatahanesu nīla-kasmam pīta-kasi-
nam lohita-kasmam odāta-kasmam akasa-kasmam aloka-
kasmam anuloma vāsenā rakkhissami. Aeneṇ² eva kalena
bhesajjam bhuñjīva mīthite tasma utthitassa me dhamma-
sammā patina hotu. Nisidati nīla-kasmam [*bis*].

Mese bhawana kota chabbidha¹ wū wanna kasinawala
śama a. p. u. m. k. b. b. nabhiye mada anuloma kota taba
nawata pañca dhyānawala dhatu anuloma patilomayata
kiyana lada taenhi manakota balā tabanu. Dipukarawu²
dasa kasine widhi kriyā lesa matrayak kiya nmawana
ladāyī data yutu.

Kasina-kammattthanam

¹ *MS.* chabbhidha ² *So MS.* (*yeud* wiprakārawu).

Dasa kasmavata anaturu kota dasa widha wū awiññā-
naka asubhayan kerehi wāṭayen piṇunu kamburu samak
men maṇaṇi matuyehi [Ngi] kiamak kiamayen naengi
naengi indamunu bæwin uddhumātaka nam me asubhaya
bhāwanāwe yedena wun wisin tamange ho anunge ho
• pañca skandha dhammayata me bandu ādinava anatttha
• wanneyya sitā piṇṇawa hr. n. w. w. p. e uddhumātaka
• asubhayata ādhanā karanu

Okāsa Aham . pe . patikaromi.

• Aham yācāmi antogabbha dasa-asubha-kamataha-
nesu² uddhumātakam

Nava lokuttara-dhammam . pe nibbāṇa paccayo
hotu

Nisīdati pe . uddhumātakam [his]

Mese tiksaṇa prajñāwen yedi bhāwanā kala kalli yata
kiyana lada kramayen uggaha patibhāga nimitt dāva
peneyi. E uggaha nimitt palāgana nikimunnak hu men mano
dwāṇaya āwajjānā kota tejo dhātuwa pahala we Ehi a.
p u mk. b b hādāye tabā naṇwata nābhūye tabanu Itā
ikkitiwa pathawī kasme kiyana lada kramayen me uddhu-
mātaka asubhaya anuloma patiloma kota nimawā —

Uddhumātakam

Uddhumātaka asubhayata anaturu kota winilam winila-
yayi sudu ran ādi wisin mīśra warnna ætte kiyaṇu læbe
nohot piṇṇawa warnnayen perahi warnna ætte kiyaṇu læbe.
Māmsaya us tēhi ratta warnna æti pūyā iṣṣwa sūti
tēhi sweta warnna æti we boho sema nīla warnna æti
nīla thāne nīl tēhi nīl patak peṇawiyā wēni wū mala
sūru rata namēki Atita anāgata wāṭṭamāna kāla trayehi
hata gannū pañca skandhaya me bandu vikārayata pæ-
minu næsseneyayi salakā kala kirī eyin mīdena piṇisa
piṇṇawa ki n. w. w. p. winilaka asubhayata ādhanā
karanu

² So MS.

Okasa Aham patikaromi
 Aham yacami antogabbha dasa asubha-kamatahane-
 nesu vimlakam.

Nava lokuttara-dhamma pe paccayo hotu
 Nisidati . . . [Ngi] vimlakam [bis].

Mese tiksana nanayen niwan aramumu kota bhawanā
 kala kalhi uggaha piatibhaga nimit dwaya ipada mano
 dwāraya āwarijanā kota pathawi dhātuwa pahalawe. Ehi
 a. p. u. mk. b. b. . . . tabanu. Ita . . . me vimlaka
 mmawā —

V i m l a k a m.

Vimlaka asubhayata anaturu kota sarnaya bun tənha
 wahennawu piya atte wipubbakam wipubbakam nam we
 P. k. n. w. w. p. wipubbaka asubhayata āradhana karamu.

Okasa Aham . . . pe patikaromi
 Aham yacami . . . kamatahanesu wipubbakam Nava .
 . . . paccayo hotu Nisidati . . . pe . . . wipubbakam [bis].

Mese tiksana nanayen bhāwanā karamahata uggaha p.
 n. d. ipada apo dhātuwa pahala we. Ehi a. p. u. mk.
 b. b. . . . tabanu. Ita ikbitiwa yaṭa kiyana lada pathawi
 kasme pæwati widhi kiyayen me wipubbaka asubhayata
 anuloma patiloma kota mmawā —

V i p u b b a k a m.

Śariraya dokak kota kapimen wicchuddayayi kiyanu lahe
 P. k. n. w. w. p. me wicchudda asubhayata āradhana kata
 yutu.

Okasa. Aham . . . patikaromi . . .
 Aham yacami . . . pe . . . kamatahanesu wicchuddakam.
 Nava paccayo hotu.
 Nisidati . . . wicchiddakam [bis].

Mese tiksana prajñawen wisesiddhigama pinisa bhawana
 kala kalhi yaṭa kiyana lada kramayen uggaha p. n. d. i.
 m. d. a. k. wayo dhātuwa pahala we. Ehi . . . tabanu.

Īta ikbītiwa yata kiyana lada pathawī kasine widhi kiyāyen
wicchiddaka asubhayā anuloma patiloma kota nimawā —

[Ngu] Vicchiddakam.

Wicchiddaka asubhayata anaturu kota mædin dekak
kota kæpu śarīraya sona sigālādihi balu kænahil ādin
wisin e tæna boho kota kana ladde wikkhāyika nam we. Pañca skhandha dharmmayanta me bandu
wināsa wanneyayi sitā kalakiri skhandha dharmmayangen
mīdena pīnisa p. kr. n. w. w. p. e wikkhāyika asubhayata
ārādhana kara bhāwanā kata yutu.

Okāsa. Aham . . . patikaromi .

Aham yācāmi kamatahanesu wikkhāyikam.

Nava hotu.

Nisīdati pe wikkhāyikam [bis]

Mese tīksana prajñāwen nīrwānābhūmukhawa ese bhā-
wanā kaṇannāhata yata kiyana lada kramayen uggaha
patibhāga mūrit dwaya upadī. E uggaha mūrit palāgana
nikkhamak hu men mano dwāyaya āwarijanā kota ākāsa
dhātuwa pahala we. Ehi tabanu Īta . . .
pe (55) . . . me wikkhāyika asubhaya . . . ni-
mawā. —

Vikkhāyikam.

Wikkhāyika asubhayata anaturu kota aneka prakārayen
balu kænahil ādin wisin kæya siru ruwen wen wa e e
tænha wisirena ladde wikkhittakam wikkhittaka nam we.
Pūrwa kī. n. w. w. p. wikkhittaka asubhayata ārādhana
karanu.

Okāso. Aham . . . patikaromi.

Aham yācāmi . kamatahanesu wikkhittakam.

Nava . . . wikkhittakam [bis].

Mese tīksana prajñāwen nīrwāna rasayehi sita elaba²
situwā bhāwanā kala kalhi mano dwāyaya āwarijanā kota

² So MS.

pathawī dhātuwa pahala we Elhi a tabanu
Ita ikhitiwa pathawī kasmehi kiyama lada kramayen wikkhittaka asubhaya anuloma pataloma kota nimawa

Vikkhittakam

Wikkhittaka asubhayata amaturu kota anga pangayen
kapa wen karama lada sutta hata wikkhittakam hata wikkhittaka namayi data yutu Pūrwa kī n w w p e
hata wikkhittaka subhayat aradhana kata yutu.

Okasa. Aham [Nga] kamatahanesu hata-vikkhittakam Nava . hata-vikkhittakam [bis].

Mese tiksana prajñāwen mwan aramunu kota bhāwana
kala kalhi uggaha patibhāga mmit dwaya hā bhawangaya
smdagana mano dwaraya awajjana kota wayo dhātuwa
pahala we Elhi a p u. mk b b . tabanu Ita ikhiti-
wa y k. l p kasmehi k l kramayen anuloma p k nimawa

Kata-vikkhittakam.

Lohitam e tana kēpu siruren wāgirenawu le lohita
lohita asubhayayi data yutu.

Pūrwa kī. n. w w. p. me lohita aradhana
kata yutu

Okasa. Aham patikaromi. Aham kamatahanesu lohita. Nava . lohita [bis]

Mese menchi kara baelu kalhi uggaha p u dw peneyi.
E uggaha mmitata wada mano dwaraya a. k tejo dha-
tuwa p. w. Elhi a. p. u. mk. b b nasikagrayen ganun
hr t. nē. nābhiye tabanu. Ita ikhitiwa p. k. k. l. kī. lohita
taka asubhaya a p. k. nimawa

Lohitakam.

Pulawe panuwan nava dwajayen ka wāgirena ladde pu-
lawaka asubhayayi data yutu. Iskhandha dhammayo me
bandu adinawayita pemma wmasa wameyayi kalakiri

eyin mīdepa pīnisa p kr. n w w p pulawaka asubhayata
ārādhana kata yutu

Okāsa . patikaromi. Aham . . kamata-
hanesu pulavakam¹ Nava pulavakam [his]

Mese bhāwanā kala kalli uggaha piatibhāga u dw
upadi uggaha nimt palāgana nikmunak men eyata [Ngr]
wadā mano dwāraya ā k. āpo dhātuwa p. w Ehi a. p.
tabanu Itā ikhitiwa yata kiyana lada p kasi-
neli k. l da kramayen pulawaka asubhaya a p. k ni-
mawā

Pulavakam.

Pulawaka asubhayata anaturu kota atthikam æta pilikul
karana heym atthika asubhayaya data yutu.

P kr. n. w. w p me atthika asubhayata ārādhana
karanu

Okāsa. Aham kamatahanesu atthikam.
Nava . atthikam [his]

Mese pilikul wasayen bhāwanā kala kalli u. p u dw.
upadi, e u n. p u lu seym uggaha nimittata wadāsiyak
dahasak gunayen piisuluwa bhawāngaya smdagana m
dw. ā. k. ākāsa dhātuwa p. w. Ehi ap . . tabanu Itā
ik. y. k. l p. k k l. kramayen me atthika asubhaya a p
kota nimawā

Atthikam

Atthika asubhayata anaturu kota p kr. n w. w. p. me
dasa asubhayata ekawata ārādhana karanu

Okāsa. Aham . patikaromi,
kī tænatu,

Okāsa Aham pathamajjhānam samāpajjitvā antogabbha
kamatahanesu uddhumātakam vinīlakam vipubbakam vic-
chiddakam vikkhāyikam² vikkhittakam hata-vikkhittakam
lohittakam pulavakam atthikam anuloma vasena rukkhissūmi

¹ MS pulakam

² So MS.

Aenen' eva kalena bhesajjam bhūṇitva nittighe tasā
uttitassa me dhammasāna patura hotu. Nisidati
pe . . . uddhumatakam uddhumatakam

Mese tiksana prajñāwen niwanabhumukha wa bhawana
kala kalhi uggaha patibhaga n. dw. upadi. uggaha ni-
mittaya udun baha tubu mata kiti bata hunu sum wæti-
yak bandu wa calawa wætahe, patibhaga nimitaya e
akarayen sanhun we niscala we, yana meym uggaha nimit
patibhaga nimit-huge wenas nam niscala bawa hā prati-
bhaga nimit-hu dum wæti wana bawāyaya kiyati. E uggaha
nimit palāgana [Ngi] nikmunā men uggaha nimitata wadā
siyak dahasak gunayen piisuduwa bhawāyaya sindagena
n dw ā k. dasa asubha kamma sthanawala dhātu pahala
we. Ehi a p u m k piliwelw b. h. niscakawen gami-
min nabhya mæda anuloma kota tabanu. Pañca dhyānaye
dhātu bala bala anuloma patiloma yata kiyana lada tænhu
mana kota tæbrya yutu. Dasa asubhavehu widhi kriya
samksepayakim kiyana ladævi data yutu

Asubha-kammattthanam.

Dasa asubhayata anaturu kota daham dakna Budu rajahu
wisim kāya gata satiyehi aneka nayin tri laksanaya prakasa
kota desana lada dwattimsakara kammasthana keren
pūrwa kr. n w. tri widha ratnaya wænda puda kesā
yana kamatahanata aradhanā karanu.

Okasa. Aham . . . patikanomi. Aham jaciāmi . . .
(4) . . . antogabbha kaya gatanussati kesa.

Nava-lokuttara-dhamma . . . pe . . . nibbāna paccayo
hotu.

Nisidati . . . pe . . . parikammam kesā kesa.

Mese tiksana prajñāwen nirwana rasayehi sita elba
pilituwā ema niwan ma aramunu kota bhawanā kala kalhi
uggaha patibhaga nimit dwaya upadi e uggaha nimit pa-
lagana nikmunak hu men eyafa wada siyak dahasak gunayen
piisuduwa bhawāyaya sindagana mano dwataya
awarjjana kota pathawi dhātuwa pahala we. Ehi a. p. u.

mk. h. b. . . tabanu. Īta . kramayen kesā yana
kamatahana anuloma patiloma kota nimawā —

Kesū

Kesū yana kunapayata anaturu kota p kr. n. w. w. p.
lomā yana kamatahanata āiūḍhanā karanu.

Okāsa patikaromi. Aham yācāmi . pe (4) .
antogabbha kāyagatārussati lomā. Nava . pe hotu.
Nisīdati . pe (5) . parikammam lomā lomā.

Mese nirwānābhīmukhawa bhāwanā kala kalhi uggaha
patibhāga nimit dwaya ipada tejo dhātuwa pahala we.
Ehi appanā parikarma upacāya manā kota bala balā nā-
sikāgrayen ganimin hiadaye tabū nāwata nābhiye tabanu
Īta ikkītiwa yata prakāsa wū pathawī kasine wiḍhi ki-
yāyen lomā yana kamatahana anuloma patiloma kota ni-
mawā. —

Lomā.

Same (with āpo dhātuwa) for section on

Nakhā.

Same (with wāyo dhātuwa) for section on

Dantā.

Same (with ākāsa dhātuwa) for section on

Taco.

Same (with pathawī dhātuwa) for section on

Mamsam

Same (with tejo dhātuwa) for section on

Nahāru.

Same (with āpo dhātuwa) for section on

A t t h i

Same (with wāyo dhātuwa) [Nge] for section on

A t t h i m i n j a

Same (with apo dhātuwa) for section on

V a k k a m.

Same (with pathawī dhātuwa) for section on

H a d a y a m.

Same (with tejo dhātuwa [Nga] for section on

Y a k a n a m.

Same (with apo dhātuwa) for section on

K i l o m a k a m

Same (with wāyo dhātuwa) for section on

P i h a k a m.

Same (with ākasa dhātuwa) [Nga] for section on

P a p p h a s a m.

Same (with pathawī dhātuwa) for section on

A n t a m.

Same (with tejo dhātuwa) for section on

Antagunam.

Same (with āpō dhātuwa) for section on

Udaṇṇyam

Same (with wāyo dhātuwa) for section on

Karisaṃ

Same (with ākāsa dhātuwa) for section on

Matthake¹.

Same (with ākāsa dhātuwa) [Ngām] for section on

Matthalungam

Kāya gatī satiyehi de wadārun wū dhātu dwayen prakāsawū wissak pamana pathawī dhātuwe kunapa kotthāsayaṇta anaturu kota mattehi āpo dhātuwe dāwānā yāḍḍi pamana prakāsa wannāwū kunapa kotthāsayaṇ kerehi pūrwā kratyaya n. w. w. p pīttam yana kamataḥanata ārādhanā kaṇana.

Okāsa. Aham patipatti pūjāya ovādam sabbaññu Gotamassa patikaromi. Aham yūcāmi . . antogabbha kāyagatānussati pīttam. Nava lokuttara-dhammā . . pe . . nibbāna-paccayo hotu.

Nisīdati . . pe . . parikkammam pīttam pīttam.

Mese tiksana prapñāwen bhāwanā kala kalhi uggaha patibhāga nimit dwaya hā bhāwanā . . sindagana mano dvārāya āwarjjanā kota pathawī dhātuwa puhala we. Ehi . . pe (49) . . b nāsikāgiyen ganimin . . tabanu. Īta ikkhiwa pathawī kasinayehi kiyaṇa lada prakārayen pīttam yana kamatahana anuloma patiloma kota nimawā

Pīttam.

¹ So MS.

Pittam yana k. ca, avat . anaturu kota p. kr. n. w. w. p.
semham yana kunapayata āradhanā karanu.

Okasa ' Aham . . pe . . patikaromī Aham yacāmi
pe . . parikammam semham semham

Mese tiksana prajñawen menchi kota bhāwanā kala
kalhi . . pe (61) wayo dhātuwa pahala we. Ehi
tabanu ita pe mmawa

S e m h a m.

Semham yana pe . . pubbo yana . . karanu.

Okāsa ' . pe parikammam pubbo pubbo.

Mese bhāwanā kala kalhi pe kota āpo dhātu-
wa pahala we. Ehi pe tabanu. Itā pe . .
mmawa

Pubbo.

Same (with tejo dhātuwa) for section on
Lohita.

Same (with wāyo dhātuwa) for section on

Sedo

Same (with akasa dhātuwa) [ca] for section on

Medo.

Same (with paṭhawī dhātuwa) for section on

A s s u.

Same (with wayo dhātuwa) for section on

V a s u.

Same (with tejo dhātuwa) [ca] for section on

Khelo.

Same (with tejo¹ dhātuwa) for section on

Singātikā

Similar (with wāyo dhātuwa) section for

Lasikā.

Similar (with ākāsa dhātuwa) [Ci] section for

Muttam

Kāya gatā satiyehi dakwana lada¹ dwattimsākāra kamma
sthānayanta p. k n w w p ekawata āādhanā kaianu

Okāsa . pe patikaromī, kī tenata —

Okāsa Aham pathamajjhānam samāpajjitvā antogabbha
kesā lomā nakhā dantā taco mamsam
nahāru attli attlumiñjā vakkam hadayaṃ yakanam kilo-
makam pihakam papphāsam antam antagunam udariyam
karīsam mattake mattalungam pittam semham pubbo lohitaṃ
sedo modo assu vasā khelo singātikā lasikā muttam anuloma-
vasena rakksaṃ. Acen¹ eva kālena bhesajjam bhun-
jitvā nittlute tasmā utthita¹ssa me dhammasaṃnā pātua
hotu. Nisīdati pe (7) . parikammaṃ kesā kesā.

Mese tiksana āānāyēn pariksā kara bhāwanā kota
dwattimsākāra kamma sthānawala piliwelīn sāma appanā
parikamma upacāra manā kota pahala kara bala balā
nāsikāgrayen ganimīn nālhiye anuloma kota tabā nēwata
dhyānawala dhātu manā kota bala balā tabanū Me kāya
gatā satiyehi dwattimsākāra kamma sthānawala no pamā-
wa nuwanettan wīsin [ci] bhāwanā kota wisesādhugamaya
pūsa hama welchū mā āli wāsava kaianneyi

Kāya-gatā-sati.

Kāya-gatā-satīyata anaturu kota dasa wēdāxiṃ wū
anussatī kamatahanun kerehi Buddhānussatī Budun ara-
munu kota upan anussatī tomo Buddhānussatī nam we

¹ The scribe has apparently corrected this into satīye
dakna da.

P k n w w p. Buddhanussati kamatahanata aradhana karam.

Okasa. Aham . . . pe (4) . . . patikarōmī

Aham yacami . . . pe (4) . . . antogabbha Buddhanussatim

Nava lokuttara-dhamma . . . pe . . . nibbana-paccayo hotu.

Nisidati . . . pe (5) . . . Parikkammam 'Buddhanussati' [bis]

Mese nawa arabad Budu guna aramumu kota bhawana kala kalhi bhawangaya sadagani mano dwayaya awagana kala pathawi dhātuwa pahala we. Ehi a p u. mk. b. b. nasikagrayen ganunin huadaye taba nāwata nabhiye tabam. Itā ikhiwa pathawī ka-haveti kiyana lada prakarayen Buddhanussati kamatahana anidoma patiloma kota nimawa. —

Buddhanussmitiyehi yedi wasana aēāa kula putrayahata hama wechi ma Budu gunayan sihi wāfena bāwin Budhum dāknak-hata men hiri otap deka elamba sihiyi. Eheyin me bhawanawen matuyehi pihita kota satvayan pratiwedha no karannye sugatiya ma sam-pa-yana kota aette we' sugati gāna we. Ese heyin mwanettan wisin me Buddhanussmrti bhawanawa wada no pamaawa wisesadhu-ga-rivata utsaha karanneyi

Buddhanussati

Buddhānussmrti kamatahanata anaturu kota p k r. n w. w p. Dhammanussati kamatahanata aradhana karam.

Okasa. Aham antogabbha Dhammanussati parikkammam Dhammānussati [bis].

Mese tiksana nanayen dharmānussmrtā bhawana kala . . . pe (61) . . . tejo dhātuwa pahala we. Ehi . . . pe (62) . . . nimawā. —

Dhammānussati.

Same (with āpo dhātuwa) . [cu] for section on

Saṅghānussati

Same (with wāyo dhātuwa) for section on

Silānussati.

Same (with ākāsa dhātuwa) for section on

Cāgānussati.

Same for section on

Upasamānussati

[Here read] ‘paṇḍitaṃ nirodho nirodho
Mese tikkhāna paṇḍitāna nirodha nirodha [Cū] ariyamuni
kota . &c ., also ‘paṭṭhāpī dhātuwa’.

Same for section on

Devatānussati.

With . . ‘paṇḍitaṃ saddhā saddhā’.
‘Mese tikkhāna nirodhaṃ salakkhā bhāvanā kala kammā’ . .,
also . ‘tejo dhātuwa’.

Same for section on

Maranānussati

With . . ‘paṇḍitaṃ maraṃ maraṃ’ (sic).
Mese tikkhāna nirodhaṃ maraṇānussamvāso bhāvanā’ &c . .;
also ‘āpo dhātuwa’.

Same for section on

Ekasaññanussati. [cr]

Reading . 'parikkammam patikulam patikulam' Mese tiksana nuwam āharaya pihikuleyi salaka bhawana &c'
also 'patikulam' .

Same for section on

Ekadhātuvatanussati.

Reading 'parikkammam ekadhātu'. Mese bhāwana
kala kalli . akasa dhātuwa' .

Melu kiyana lada dasanussatīyata p. ki. n. w. w. p. eka-
wata aradhamu.

Okasa . patikaromi,
ki tanata

Okasa, okasa Aham pathamajjhanam samapajjiva
utogabbha

Buddhanussati	Upasamanussati
Dhammanussati	Devatanussati
Sanghanussati	Marananussati
Silanussati	Ekasannanussati
Caganussati	Ekadhātuvatanussati

anuloma vasena rakkhissam Aciron' eva kalena bhesaj-
jam bhūjīva mīlute tasma utthitassa me dhammasaññā
patura hotu. Nisidati . . pe (7) . . parikkammam Buddhanus-
sati [ms].

Mese tiksana nuwam bhāwana kara dasanussatīyā
sama appanā p. u. mk. piliwelū b. b. nasikagrayen gani-
mm nābhīye anuloma kota tabanu, naewata dhyānawala
dhātu balā ehu ma tēhiya yutu [Cr].

Dasānussati-kammaṭṭhānam.

MS. has once ekadhātuvatanussati.

Dasāṇṇussatīyāta anaturu kota catur wiḍha arūpāvacara keren p. kr. n. jv w p. ārādhanā karānu.

Okāsa. Aham . . . ovadam sabaññu-Gotamassa patikaromi.

Aham yācāmi uggaha-nimittaṇ ca patibhāga-nimittam upacāra-wiḍḍham appanā-samādhī-wiḍḍham antogabbha arūpāvacareṣu ākāsaññāyatanam.

Nava lokuttara dhammā . . pe (4, 5) . . nibbāna paccayo hotu.

Nisīdati . . pe . . parikammam ākāso anto ākāsam anto.

Mese tīksana ñānāyān bhāwanā kala kalhi bhawāngaya sindagana mano dārāya āwarijanā kota pathawī dhātuwa pahāla we. Ehi appanā parikamma upacāra manā kota bala balā nāyānāyān gāṇṇi hrādaye tabā nāwata nābhīye tabanu Itā ikkhiwa pathawī kasīnāyehi kīyana lada prakāyān ākāsaññāyatanaya anuloma patiloma kota nimawā —

— — — — —
Ākāsaññāyatanam

— — — — —
Same for section on

— — — — —
Viññānaññāyatanam.

— — — — —
Reading . . . 'parikammam ākāsam kiñci ākāsam kiñci';
also . . . tejo dhātuwa'.

— — — — —
Same for section on

— — — — —
Ākiñcaññāyatanam.

— — — — —
Reading . . . 'parikammam n'atthi kiñci n'atthi kiñci';
also . . . 'āpo dhātuwa'.

— — — — —
Same for section on

— — — — —
N'eva-saññā-nāsaññāyatanam

Reading . 'parikkammam etam [OI] santam etam pa-
nitam', *also* . 'wayo dhātuwa'.

Mehi dakwana lada catur widha arupāvacarayaṭa p. ki.
n. w ekawata arādhana karani

Okasa . . patikaromi,
ki tēnata,

Okasa [te] Aham pathamajjhānam samāpajjivā⁶ anto-
gabbha catusu arupavaccesu akā vi āki n⁷ev. anuloma-
vasena iakkhissāmi.

Aciren⁸ eva kālena bhesajjam bhūṇitvā uttāhte tasmi
utthitassa me dhammasaṇṇā pātura hotu.

Nisīdati . pe . parikkammam akāso anto ākāsam anto
[bis]

Mese tiksama nuwanm salaka bhāwanā kala kalli bha-
wangaya sindagana mano dwāraya awarjjanā kota catur
widha arupavacara kammasthanawala sama a. p. u. pa-
hala we, mana kota pihwelā bala bala nesikagrayen ga-
nimm nābhaye mada anuloma kota taba nēwata dhyana-
wala a. p. u. mana kota bala ehi taḥiya yutu.

Arupavacara-kammaṭṭhānam.

Same for section on
the four Brahmaviharas .

1) Metta bi. v. —

with . . 'parikkammam aham sukhi homi [bis]; *also* . .
'pūṭhawī dhātuwa',

2) Karuṇā br. v. —

with . . 'parikkammam aham pamañcāmi', *also* . . 'tejo
dhātuwa',

3) Mudutā br. v. —

with . . 'parikkammam aham gamā vigacchāmi' [bis]; *also* . .
'upo dhātuwa'.

4) Upekkhā bi. v. —

with . . 'parikkammam kammaṇṇa kho homi [bis]; *also* .
'wayo dhātuwa'.

[Each of the four Brahmavihāras is then repeated with each of the five Jhānas, and with the 6 Saddaggaḥanas, and with Vīdatthi, Dhāta-samūha, Catu-Nāyā, Pañca-Nāyā, Hadāyāni, Samādhi, Dhammatthitikanā, & with Sīttakā-Danda-dīpam respectively inserted before 'samāpajjitvā'.

Then follows —]

[Chū] Catu brahmaviharanaya keren dasa dig wasana siyulu satwayā kehehi met paturuwā balana wiḍhi atuēn p. ki n. w. w. p. mettā brahmaviharanayata ārāḍhanā kama pūrwā dig balā pratipatti pūjā kata yutu.

Okāsa. Aham . patikaromi. Aham yācāmi . . . auto-gabbha brahmavihāresu mettā-brahmavihāram.

Nava lokuttara-dhammā pe (4, 5) . hotu Nisīdati . pe . . . parikammam aham sukhī homi, aham sukhī homi.

Mese tīksana puññāwen bhāwanā kala kalhi bh. si m d. āw. k p. dh. pahala we Ehi upacāra parikamma manā kota citā viññānāyēn pādum dīga loka dhātuwata abhinukhawa nūsāgraya patan kramak kramayen dasa dhasak sakwala kela laksayuk sakwala anantā paṇyanta sakwala Meru mastakaye balana lada upacāra parikamma manākota tabā salākaya indawū sīttakadīpaye dāngala pramāne dā salāka gūhena turu bhāwanā kala kalhi ukkutikayen inda: —

Okāsa. Aham sīttakā-danda-dīpam samāpajjitvā anto-gabbha catu brahmavihāresu mettā-brahmavihāram-majjhānam anuloma . . . pe (7) . . . pātura hotu.

Mese ārāḍhanā kalhi pathawī dhātuwa upadawā: —

Ekissā disāyam vīsati appanā katvā pañca sattānam puññam datvā ekissā disāyam atthavīsati appanā katvā satta deva-manussānam puññam datvā [Ekam disam pañca satta nāma sabbe satta sabbe pānā sabbe bhūtā sabbe puggalā sabbe attabhāva-pariyāpannā — ime satta pañca satta nāma honti. Ekam disam satta deva-manussā nāma sabbā itthuyo sabbe purisā sabbe ariyā sabbe anariyā sabbe devā sabbe manussā sabbe vinipātikā — ime satta satta-devamanussā nāma honti].

Sabbe satta averā hontu abyapajjhā² hontu anighā hontu sukhi attānam pariharantu . . . — «aham sukhi homi» [ter] Sisato mikkhamana-kāle. — «sabbe satta sukhi hontu» [ter]. Dasasahasa-cakkavala-sampattakāle — «satta sukhi hontu» [ter] Sata-sahassa-koti-cakkavala-sampattakāle — «sukhi hontu [ter]. Ananta-cakkavala-sampattakāle, sukhi, sukhi, sukhi

Purwva digā ananta cakkavālayeḥi met paturuwā balana lada pathawī dhātuwe a. p. u. mk. Meru matthake anulomayen tabā sithhaka dipaye angala pramane dā salakaya gūhena turu bhāwanā kala kalhi ukkotikayen inda —

Okāsa. Aham sithhaka-dandaḍipam samāpajjitvā antogabbha catu-brahmaviharesu mettā-brahmavihāra dutiyajjhānam anuloma . . . pe . . . pātuna hotu.

Mese āradhanā kalhi tejo dhātuwe a. p. u. upadawā —

Ekissa disayam visati appana katva pañca sattanam punnam datva ekissa disāyam atthavisati appanā katvā satta deva-manussanam puñnam datva — ekam disa pañca satta nama sabbe satta sabbe pana sabbe bhuta sabbe puggala sabbe attabhāva-pariyapanna ime satta panca satta nāma hontu. Ekam . . . pe (69, 70) . . . sukhi, sukhi, sukhi.

Ananta cakravālayeḥi met paturuwā balana lada tejo dhātuwe a. p. u. mk. b. b. Meru matthake anulomayen udu tabā sithhaka dipaye angala . . . inda —

Okāsa. Aham . . . brahmavihāra tatiyajjhānam anuloma . . . hotu.

Mese āradhanā kalhi āpo dhātuwe a. p. u. mk. b. b. —

Ekissā disayam . . . po . . . ananta [Chr] cakkavala-sampanna-kāle sukhi sukhi sukhi.

Ananta cakravālayeḥi met . . . āpo dhātuwe . . . po . . . inda —

Okāsa Aham . . . catutthajjhānam . . . hotu.

Mese &c. . . . (with 'wayo dhātuwe').

Okāsa Aham . . . pañcamajjhānam . . . hotu.

Mese &c. (with akasa dhātuwe) . . . sukhi [ter].

² MS. abyāṇ°

Ananta cakkawālayehi met paturuwā balana lada a. p. u. mk. Meru matthake . pe (70) ... kala kalhi pathawī dhātuwe a. p. u. mk. pahala kara ananta cakkawālaya salakā balā Meru matthakaye mk. anulomayen udu tabā sīthhaka dīpaye angala pramāne dā salākaya gīhena turu bhāwanā kalhi nēwata samādhīyata mema a p u. mk. kiyana lada kramayen Meru matthake anulomayen udu tabā sīthhaka dīpayehi angala pramāne dā salākaya gīhena turu bhāwanā kata yutu.

Anulomayata anaturu kota patilomayata balana krama nam —

Mettā brahmaviharanata balana lada pathawī dhātuwe upačāra parikarnuma anantāpariyanta sakwala anulomayata [Chl] tabana lada Meru masthakayen citta viññānāyē upadawā kramak kramayen anantāpariyanta sakwala kela laksayak sakwala dasa dahasak sakwala patilomayen pasu kota sīrsayata^{*} āsanna wū kalhi nāsūgrayen ganimim nābhiye tabā sīthhaka dīpaye dāngala pramāne dā salākaya gīhena turu bhāwanā kalhi ukkutikayen inda —

Okāsa. Aham sīthhaka-danda-dīpam samāpajjivā anto-gabbha catu brahmavihāesu mettā-brahmavihāra-pathamajjhānam patiloma . pe . pātura hotu.

Mese ārāddhanā kalhi anulomayata tabana lada pathawī dhātuwe a. p. u. b b. —

Ekisū dīsāyam . . . datvā ekam dīsam pañca sattā nāma sabbe aham sukhī homi [ter].-

Puna patiloma-vasena āgamana-kāle sattā sattā sattā, ananta-cakkavāla sampatta-kāle sukhī sukhī sukhī. Sattasahassa-kotī cakkavāla sampatta-kāle sukhī hontu — tāyo vāram — Dasa-sahassa-cakkavāla-sampatta-kāle sattā sukhī hontu — tāyo vāram — Sīsam sampatta-kāle sabbe sattā sukhī hontu — tāyo vāram — Anto sampatta-kāle aham sukhī homi, aham sukhī homi, aham sukhī homi.

Mehi dakwana lada kramayen pathawī dhātuwe a. p. u. mk. nābhiye tabā sīthhaka dīpayehi angala pramāne dā salākaya gīhena turu bhāwanā kala kalhi ukkutikayen inda: —

^{*} MS. sīrsayata

Okāsa. Aham sīthhaka . . . pe metta-brahmavihara-
dutiyaṃjāṇānam patiloma . . . pe . . . pātura hotu.

Ananta¹ cakkawalayehi tabana lada tejo dhātuwe a. p.
u. mk. b. b. —

Ekissa disayam . . . pe . . . aham sukhi homi [ter]

[Chī] Patilomayata balana krama nam - - anulomayata
seyin tejo dhātuwe upacari parikamma mana koṭa tabā
sīthhaka dipayehi dāṅgala pramane da salakaya gīhena
turu bhawana kala kalhi ukkutikayen inda. —

Okāsa. Aham sīthhaka . . . pe (71) brahma-vihāresu²
karuna-brahma-vihara-pathamajjhānam patiloma . . . pe
(7) . . . pātura hotu.

Mese ārādhanā kalhi tejo dhātuwe a. p. u. mk. anuloma-
yata baelu tenlu patilomayata tabā sīthhaka dipayehi an-
gala pramane da salakaya gīhena turu bhawanā kala
kalhi hadayamata mema tejo dhātuwa anulomayata seyin
patilomayata taba sīthhaka dipayehi angala pramane dā
s. g. t. bh. kalhi samadhiyata mema tejo dhātuwa anuloma-
yata seyin patilomayata taba sīthhaka dipaye angala pra-
mane da salakaya g. t. bh. kata yutu.

Dasa prakara loka dhātuwehi wasana sakala prapin
kerehi catu brahma vihara bhawanāwen yedi wasana kriya
aturchi p. kr. n. w. w. p. karuna brahmavihāranayata
ārādhanā kota ehi patipatti puja kata yutu

Okāsa. Aham . . . pe (4) . . . patikanom

Aham yācāmi . . . pe (4) . . . antogabbha catu brahma-
vihāresu karuna-brahma-viharam.

Nava lokuttara dhamma . . . pe (4, 5) . . . hotu.

Nisidati . . . pe (5) . . . parikammam aham pamañcam,
aham pamañcām.

Mese bhawanā kala kalhi bh. si. md. āw. k. tejo dh.
pahala we. Ehi u. p. mk. b. b. dasa widha wū lokadhātūn
keren pūrwa digata citta viññānāyēn sīrsaya patan karunā-
wa saha yomū² koṭa kramak kramayen dasa dahasak sakwa-
laya kela laksayak sakwalaya eyin piṭat ananta cakra-
wālayehi karunawa paturuwa ehi Meru matthake u. p. mk.

¹ MS. asasa.

² So MS.

anulomayen tabā sīthaka dīpayehi dāṅgala pramāṇe dā
 . . pe (72) . . . ukkutikayen inda

Okāsa Aham sīthaka pe (69) . vīhāsesu karunā-
 brahma-vīhāsa-pathamajjhānam anuloma hotu.

Mese ārādhana kalhi tejo dhātuwe a. p. u. mk. b. b

Ekissā disāyam pe (69) . nāma honti.

Alābhā pamuñcantu ayaśā¹ pamuñcantu nindā pamuñ-
 cantu dukkhā pamuñcantu sabbe sattā, sattā averā hontu
 hontu anighā hontu sukhī attānam pariharantu
 . Anto parikammam aham pamuñcāmi, aham pamuñcāmi
 Sīso nikkhamāna-kāle yāva dasa-sahassa-cakkavālam —
 sabbe sattā pamuñcantu [ter]

Mese ananta cakkavālayehi karunā paturuwā b l a
 p. u. mk [che] ehi Meru mudune anulomayen udu tabā
 sīthaka dīpayehi . . pe (70) . . inda —

Okāsa . karunā-brahmavīhāsa-dutiyajjhānam . .
 pātura hotu

Mese ārādhana kalhi pathavī dhātuwe a p u. mk b. b —

Ekissā disāyam . pe (73) . . dukkhā pamuñcantu .
 pe . . pariharantu Anto . pe . . pamuñcāmi. Sīso
 . pe . . pamuñcantu [ter] Data-sahassa-cakkavāto
 yāva sata-sahassa-koti-cakkavālam sattā pamuñcantu [ter].
 Sata-sahassa-koti-cakkavāto yāva ananta-cakkavālam —
 pamuñcantu [ter].

Mese ananta cakkavālayehi karunāwa meheyyā balana
 lada a. p. u. mk. ehi Meru mudune . . . pe . . . inda.

Okāsa. Aham . . . tatiyajjhānam pātura hotu

Mese . . āpo dhātuwe . . . b. b. —

Ekissā disāyam . . pe . . ananta-cakkavālam pamuñ-
 cantu [ter]

*Same for fourth Jhāna with
 wāyo dhātuwa.*

Mehi mk. meheyyā balana lada . . . pe . . . ukkutikayen
 inda —

Okāsa. Aham . . . pañcamajjhānam . . pe . . pātura
 hotu.

Mese ārādhana kalhi ākāsa dhātuwe a. p. u. mk. b. b —

Ekissā disayam . . . pe (72, 73) . ananta-cakkavālam-
vāmanacātṭa [ter].

Mana kota meheyyā balana lada a. p. u. ehi Meru muduno
andomvea udu taba s. d. a. p. dā s. g. t. bhāwana kalhi ha-
dāy mātā karunawata pahalawū tejo dhātuwe a. p. u. mk. b.
b. dasa dahasak sakwala kela laksayak sakwala ananta
cakra-wālaya dakwa karunā bhāwana kota ehi Meru matthako
ema a. p. u. anulomayen s. d. a. p. dā s. g. t. bhāwanā kota
nawata samadhiyata ema tejo dhātuwa ema kramayen Meru
matthako taba sitthaka-dīpaye angala . . bhāwana kata yutu.

Anulomayata anaturu kota patilomayata balana krama
nam —

Karunāwata pahalawū tejo dhātuwe u. p. ananta cakra-
wālayehi anulomayen udu tabana lada Meru matthakayen
citta vimānāyena gena krama kramayen anantāparyyanta sak-
wala kela laksayak sakwala dasa dahasak [cha] sakwala pati-
lomayen udu pasu kota su savata asanāwawu kalhi nasagayen
gannim nabhiye kammasthane taba sitthaka dīpaye daengala
pramane da s. g. t. bhāwana kala kalhi ukkuttikayen mda —

Okasa. Aham sitthaka karunā-brahma-vihāra-
pathamajjhānam patiloma pe patura hotu.

Mese arādhana kalhi tejo dhātuwe a. p. u. m. k. b. bala. —

Ekissā disayam pe (69, 70) . . . anto parikkammam
aham pamuñcāmi aham pamuñcāmi.

Puna patiloma. Ananta¹ cakkavālatō² agamana kale
yāva sata sahassa koti cakkavālam satta satta suttā, sata
sahassa koti cakkavālatō yāva dasa sahassa cakkavālam
sattā pamuñcāntu. Tayo vārum. Sisato yāva nabhim aham
pamuñcāmi aham pamuñcāmi aham pamuñcāmi.

Mehi patilomayen balana lada a. p. u. nabhiye tabā
sitthaka dīpaye a. p. u. dā ukkuttikayen mda. —

Okāsa Aham sitthaka . . . pe . . . vihāresu karuna-
brahma-vihāra-dutiyajjhānam patiloma . . . pe . . . hotu.

Mese arādhana kalhi anulomayata ananta cakra-wālayehi
mana kota citta vimānāyena balā tabana lada pathawī
dhātuwe a. p. u. bala bala: 2

¹ MS. anta.

² So MS.

Ekissā disāyam vīsati . . pe . . anto paṇikammam aham pamuñcāmi (bis)

Puna patiloma Ananta pe Tayo vāram Dasa sahasa cakkavāḷato yāva sīsam sabbe sattā pamuñcantu Tayo vāram Sīsato yāva nābhīm aham pamuñcāmi aham pamuñcāmi.

Mese balana lada a. p. u. nābhīyata dāṅgalakān matthehi patilomayen udu tabā sīthhaka dipayehi angala pramāṇe dā salākava gāhena turu bhāwanā kalhi ukkutikayen inda —

Okāsa Aham sīthhaka . pe . . vihāra tatīyajjhānam patiloma . . . pe . . hotu

Mese ārādhanā kalhi anulomayata ananta cakkavāḷato yāva sīsam sabbe sattā pamuñcantu karaṇā bhāwanā kara tabana lada āpo dhātuwe a. p. u. mk. b. —

Ekissā disāyam . . pe . . anto paṇikammam aham pamuñcāmi aham pamuñcāmi

Puna patiloma. Ananta cakkavāḷa . . pe . . pamuñcāmi.

Mese manā kota balana lada a. p. u. nābhīyata dakune angala pramāṇe dā patilomayen udu tabā sīthhaka dipaye angala pr. dā s. g. t. bh. kala kalhi ukkutikayen [cho] inda —

Okāsa. Aham sīthhaka . pe . . -vihāra catutthajjhānam patiloma . . pe . . . hotu.

Mese ār. k. anulomayen ananta cakrawālayehi salakā tabana lada wāyo dhātuwe a. p. u. mk. b. balā. —

Ekissā disāyam . . . pe . . . anto paṇikammam aham pamuñcāmi [ter].

Puna patiloma Ananta cakkavāḷa . . pe . . pamuñcāmi

Okāsa. Aham . . pe . . -vihāra pañcamajjhānam patiloma . . pe . . hotu.

Mese . . pe . . cakrawālayehi tabana lada ākāsa dhātuwe a. p. u. mk. b. b. —

Ekissā disāyam . . pe . . pamuñcāmi.

Puna patiloma . . pe (74) . . . pamuñcāmi.

Mese manāwa balana lada ākāsa dhātuwe a. p. u. nābhīyata wame angala pramāṇe tabā sīthhaka d. angala pr. d. s. g. t. bh. k. k. nāwata hadayamata anulomayen udu tabana lada

* MS. antacatawātayehi.

tejo dhātuwe a. p. u. patilomayen udu nabhiye taba s. g.
t. bh. kapa nawata samadhiyata udu tabana
lada tejo dhātuwe a. p. u. patilomayen udu nabhiye
karmasthane taba s. g. t. bh. kata yutu Purwa digā
gihena turu lokadhātuwehi wasana sakala prāṇin kecehi
anuloma patilomayen karuna bhawanā karana widhi kṛiya
data yutu

Purwa digāta anaturu kota pāsema digā loka dhātuwa
ho dakamu digā loka dhātuwa ho¹ uturu digā loka dhātuwa
ho sataṇa anudig atuehi gnikona wayamba nāṭyāwa dā
isānā digā ho mattehi Meru Maṇḍanādi parwatayam nēti
bāwim Ajātakasata ho hotthā bhagayen esema deyak nēti
bāwim wā poluwa dakwa ho meli dakwana lada dasa
prakara loka-dhātun pūrwa digā balana lada prakārayen
anuloma patiloma kota mīawā —

P. ki n. w. w. p. —

Okāsa. Aham pe patikaromi, ki tēnata —

Okāsa. Aham kāyavasi-vattam samapajjīva antogabbha-
catu-brahma-vihāresu karuna-brahma vihāra-pathamajjha-
nam anuloma pe hotu.

Nisidati pe patikammam aham paṇṇācāmi
aham paṇṇācāmi.

Okāsa. Aham kāya vihāra-dutiyajjhanam patiloma²
. pe hotu [Chau].

Okāsa. Aham kāya vihāra-tatīyajjhanam anuloma
. pe hotu.

Okāsa. Aham kāya vihāra-catutthajjhanam anu-
loma pe hotu.

Okāsa. Aham kāya vihāra-pañcamajjhanam anu-
loma pe hotu.

Okāsa. Aham kāya vihāra-pañcamajjhanam pati-
loma pe hotu.

Okāsa. Aham kāya vihāra-catutthajjhanam pati-
loma pe hotu.

Okāsa. Aham kāya vihāra-tatīyajjhanam pati-
loma pe hotu.

¹ MS. yo but see p. 81.

² So MS.

Okāsa. , Aham kāya . . vihāra-dutiyajjhānam patiloma pe hotu

Okāsa. Aham kāya . . vihāra-pathamajjhānānam patiloma . . pe . . . hotu

Karunā-bhāvanā

Catu brahma viharanayehi yedentaṃwun wisin karunā brahma viharanayata anaturu kota p. kr. n. w. w. p mudutā brahma viharanayata ārāḍhanā kota dhamma saññā balā ehi anuloma patiloma kata yutu.

Okāsa. Aham . . pe . patikaromi, ki tēnata,

Okāsa, okāsa. Aham pathamajjhānam samāpajjitvā antogabbha-catubrahma vihāresu (karunā-brahma-vihāresu)¹ mudutā-brahma-vihāram anuloma . pe (7) . pātua hotu.

Nisidati pe . parikammaṃ. Aham mā vigaḍḍhami, aham mā vigaḍḍhami¹

Mese bhāvanā kala pandam laksana dhamma saññā balā nābhīye tabā anuloma patiloma kata yutu.

Okāsa . . . pe (77) . . . pātua hotu.

Mese bhāvanā kara pathawī dhātuwe a. p u mk nābhīye kammasthānetu tabanu.

Okāsa. Aham dutiyajjhānam anuloma . pe . . hotu.

Mese ārāḍhanā kalhi tejo dhātuwe a. p u mk nābhīyata matte angala pramāṇe tabanu.

Okāsa. Aham tatiyajjhānam anuloma . pe . . hotu.

Mese ār. k wāyo dhātuwe a. p. u. mk. nābhīyata dakune angala pr. tabanu.

Okāsa. Aham catutthajjhānam anuloma . . . pe . hotu.

Mese ār. k ākāsa dhātuwe a. p. u. mk. nābhīyata yaṭa disāwe angala pr. tabanu.

Okāsa Aham pañcamajjhānam anuloma . pe . . hotu.

Mese ār. k. ema ākāsa dhātuwe a. p. u. mk. nābhīyata wama laye angala pr. tabanu.

Okāsa. Aham pañcamajjhānam samāpajjitvā . . . pe . . patiloma . hotu.

¹ So MS.

Mese ār. k. akasa dhātuwe a. p. u. n. wame, anuloma-
yata bacu tendu patilomayen udu tabanu.

And so with the other 4 Jhanas in reverse order [Cham].

Melu anuloma patilomayen udu dhātu sampūrma kota
mmawa balana widhi kriya data yutu Tawa da melu
patipattiyādi metta brahma viharanayehi kiyama lada pra-
karayen anuloma patilomayen kata yutu

Index to all these varieties follows [chah and ja].

Catu brahma viharanayehi yedenta un wisin p. k. n. w.
w p. mudutā brahma viharanayata ārādhama kota chi
patipatti pūjā kata yutu.

Okasa. Aham . . pe patikaromū

Aham yācāmi . . . pe (4) . . . antogabbha catu brahma-
viharesu muduta-brahma-viharani.

Nava lokutara dhamma . . pe (4, 5) . . nibbana
paccayo hotu.

Nisidati . . pe (7) . . . parikkammam Aham mā vi-
gacchami, aham mā vigacchāmi

Mese tiksana nanayen bhawana k. k. bhawānga sinda-
gana mano dwaraya awarjjana kota apo dhātuwa upadi,
ehi u. p. mk b. b nābhiye karmasthane tabanu

Okasa Aham sīttaka-danda-dīpam sannapajjitva anto-
gabbha catu-brahma-viharesu muduta-brahma-viharani
patilomayānam anuloma . . . pe . . . patura hotu.

Mese ār. k. apo dhātuwa a. p. u. mk b. b nābhiye
tabanu

Okasa Aham yācāmi . . . pe . . . -viharam

Nava lokutara-dhamma . . pe . . . nibbāna-paccayo
hotu.

Nisidati . . pe . . . parikkammam Aham mā vigacchami.

Mese tiksana nana nuwanā bhāwanā kala kalhi bh. s.
md. ā. k. apo dhātuwa pahala we. Ehi u. p. mk dasa
diga lokadhātūn keren pædun desata meheya dasa da-
hasak sakwala kola laksaya, sakwala ananta paryyanta
sakwala salaka bhawana kara ehi Meru matthake anu-
lomayen udu tabanu.

Okāsa, Aham sīthaka . . pe . vihāra-pathamajjhānam anuloma . . pe . pātura hotu.

Mese ā. k. āpo dhātuwe a p u. mk. b. b.

Ekissā disāyam vīsati [jā] pe (69) honti

Laddha-sampattito mā vigacchantu Laddha-yasato mā vigacchantu Laddha-pasamsato mā vigacchantu Laddha-sukhato mā vigacchantu Aham mā vigacchāmi, aham mā vigacchāmi

Sīsato nikkhamana-kāle yāva dasa-sahassa-cakkavālam sabbe sattā mā vigacchantu, mā vigacchantu. Dasa-sahassa cakkavālo yāva sata-sahassa-kotī cakkavālam, 'sabbe sattā mā vigacchantu' [ter] Sata-sahassa-kotī-cakkavālo yāva anta-cakkavālam¹ mā vigacchantu [ter].

Okāsa Aham sīthaka pe . -vihāra-dutiyajjhānam anuloma pe . . pātura hotu

Mese ā. k. tejo dhātuwe a p u. mk. b. b —

Ekissā disāyam pe honti.

Laddha . pe vigacchāmi

Sīsato pe . vigacchantu [ter].

Dasa-sahassa . pe . . vigacchantu [ter].

Sata-sahassa pe . vigacchantu [ter]

Okāsa. . . pe . vihāra-tatīyajjhānam anuloma . . pe . . . hotu.

Mese . . b. b —

Ekissā disāyam . . . pe . . aham mā vigacchāmi. Sīsato . pe . . vigacchantu [ter]

Okāsa . vihāra catutthajjhānam anuloma . . pe . hotu

Mese ā. k. wāyo dhātuwe a. p. u. mk. b. b —

Ekissā disāyam vigacchantu

Okāsa vihāra-pancamajjhānam anuloma . pe . . hotu

Mese ā. k. [j] balana² lada a. p. u. mk. nābhīyata angalakā mattehi tabū sīthaka dipaye angala pīamāne dā salākaya gīhena turu bh k k. ukkutikayen inda —

Okāsa . . . vihāresu mettā-brahmavīhāra tatīyajjhānam patiloma . . pe . . hotu.

¹ So MS.

² MS yen balana

Ananta c' a' i' y' i' anulomayen met paturuwa tabana lada apo dhatuwe a. p. u. mk. b. b. —.

Ekissa disayam . . . pe (69) . . . antoparikammam. Aham sukhi homi [ter]

Puna patiloma-vasena agamanakale satta satta satta. Ananta-cakkavala-sampatta-kale sukhi, sukhi, sukhi Sata-sahassa-koti-cakkavala-sampattakale, Sukhi hontu [ter]. Anto sampattakale, Aham sukhi homi [ter].

Mk. balana lada a. p. u. nabhiyata dakune angala pramane patilomayata taba sithhapa-dipaye angala pramane da salakaya gilihena turu bhawana kala kalhi lada —

Okasa. Aham sithhaka Metta-bhāma-vihāra-catutthāghānam patiloma . . . pe . . . hontu.

Meso ā. k. ananta i' i' i' met paturuwa tabana lada wayodhātuwe a. p. u. mk. upadawa —

Ekissa disayam . . . pe anto parikammam, Aham sukhi homi [ter]

Puna patiloma-vasena agamana-kale satta satta satta . . . pe anto sampatta-kale Aham sukhi homi

Ananta cakrawalayehi met paturuwa tabana lada akasa dhatuwe a. p. u. mk. b. b. :-

Ekissa disayam . . . pe (69) anto parikammam. Aham sukhi homi. Tayo varam

Puna patiloma-vasena . . . pe (80) anto sampattakale aham sukhi homi. Tayo varam

Patilomayata balana lada a. p. u. mk. nabhiyata wana laye angala pramane taba sithhaka dipayehi angala pramane da salakaya gilihena turu bhawana kala kalhi lada-yamata ananta cakrawalayehi anulomayen met paturuwa tabana lada pathawi dhatuwe a. p. u. patilomayata [Ji] krama kramaven pasu kota balā mana kota nabhiye tabā sithhaka dipayehi a. p. da s. g. t. bhāwana kata yutu.

Purwwa diga loka dhatuwehi wasana sakala satwayā kerehi anuloma patilomaven met paturuwa bhawana karana widhi data yutu.

* MS. Aham ta ananta (sic). The ta is probably the letter of hadayamata, a whole line (as just below) being last here omitted by mistake.

Pūrwā digata anaturu kota paścima digā loka dhātuwa
ho dakunu digā loka dhātuwa ho uturu digā loka dhātuwa
ho me satara digata anaturu kota anudik aturen² gnikona
ho wayaba ho nantthyāwa¹ ho isānā digā ho me ata di-
gata anaturu kota mattele Meru Mandārādī parvatayan
næti bæwin ajatākāsayaṭa hetthā bhāgaven esema deyak
næti bæwin wā polowa dakwā ho me kiyana lada dasa
prakāra loka dhātuwala wasana sakala prānīn kerehi
matrī patuwā sama loka-dhātūn pūrwā digā balana
lada kīamayen anuloma patiloma kota mawā: —

Pūrwa kratyaya no waradawā wānda pudā —

Okāsa. Aham patipatti patikaromi ki kænata

Okāsa. Okāsa Aham kāyavasivattam samāpajjitvā anto
c. br v m br v paṭhamajjhānam anuloma pe .
pātua hotu

Nisidati pe . . . parikammam Aham sukhī homi,
aham sukhī homi, aham sukhī homi

Okāsa . . . dutiyajjhānam anuloma . pe . pātua
hotu²

Okāsa . . . tatiyajjhānam anuloma . pe . . pā-
tua hotu Āpo dhātuwa

Okāsa . . . catutthajjhānam anuloma pe
pātua hotu . Wāyo dhātuwa

Okāsa . . . pañcamajjhānam anuloma . pe
pātua hotu . . Akāsa dhātuwa.

. . . pañcamajjhānam patiloma . . . Akāsa
dhātuwa.

. . . [ju] catutthajjhānam patiloma . . . Wāyo
dhātuwa.

. . . . tatiyajjhānam patiloma . . . Āpo dhātuwa.

dutiyajjhānam patiloma . Tejo dhātuwa.

paṭhamajjhānam patiloma . . . Pathawī dhātuwa.

Mettā bhāvanā

So MS. ² No dhātuwa is given

Catu brahma vihāranaya kerehi metta brahma vihāranaya-
yata anaturu kota p k n. w. w. p karuṇa brahma viha-
ranayata taradhana kara dhamma saṇṇa bala anuloma pati-
loma karanu

Okasa Aham . pe (1) patikaromi ki tamata —

Okasa Okasa. Aham pathamajjhanam samapajjitva
antogabbha catu-brahma viharesu karuṇa-brahma-vihāra
anuloma pe (7) . . dhamma-saṇṇa pātura hotu.

Nisidati pe . patikammam Aham pamun-
cam, aham pamuṇcam

Mese bhawana kalla kalli khula pandau laksana dhamma
sanna balā naewata esema bhawanā kara karuṇawe tejo
dhātuwa nabhiya mēda eheyin pathawī dhātuwe a p u
mk. b b. nāsikagrayen ganimin nabhiye karmasthane
tabanu

Okasa Aham dutiyajjhanam samāpajjitva . . . pe .
patura hotu.

Mese aradhana kalli apo dhātuwe a p u mk. b. nabhi-
yata mattehi angala pramane tabanu

Okasa . . . tatiyajjhanam .

Mese aradhana kalli wayo dhātuwa nabhiyata dakune
angala pramane tabanu.

Okasa . . . catutthajjhanam . . .

Mese aradhana kalli akasa dhātuwa manakota bala
nabhiyata hēttha bhagayen angala pramane tabanu

Okasa . . . pancamajjhanam .

Meso aradhana kalli ema akasa dhātuwa nabhiyata
wame angala pramane tabanu

Okasa . . . pancamajjhanam . . . patiloma . . . patura
hotu.

Mese āradhanā kalli akasa dhātuwa nabhiyata wame
anulomayata bālu tēnhi patilometa tabanu

Okasa . . . catutthajjhanam . . . patiloma [ju]
hotu

Wayo dhātuwa nabhiyata hēttha bhagayen anulomayata
bālu tēnhi patilomayata tabanu.

Okāsa . tatīyajjhānam . . .
 Āpo dhātuwa nābhīyata dakune tabanu
 Okāsa dutīyajjhānam patiloma . . .
 Pathawī dhātuwa nābhīyata matte tabanu
 Okāsa pathamajjhānam . . patiloma . .
 Karunāwe tejo dhātuwa nābhīye pathamajjhāneta tabanu .

Meṣe anuloma patilomayen karunāwe dhyāna sampūna
 wū kalhi pūrwa kratyaya no waradawā wānda pudā —

Okāsa aham . . patīkaromi kī tēnata —

Okāsa okāsa. Aham patipātīyā pavīsītvā antoṇabbha
 catu-brahma-vihāresu karunā-brahma-vihāra-pathamajjhā-
 nam anuloma . pe . . pātura hotu

Nīsīdati . pe . . parīkammam Aham pamuñcamī,
 aham pamuñcāmī.

. Tejo dhātuwa
 Okāsa . dutīyajjhānam anuloma
 Pathawī dhātuwa . . .
 Okāsa . tatīyajjhānam anuloma .
 . Āpo dhātuwa . .
 Okāsa . catutthajjhānam anuloma . . .
 Wāyo dhātuwa
 Okāsa . pañcamajjhānam anuloma . .
 Ākāsa dhātuwa
 Okāsa . . . dutīyajjhānam anuloma .
 Pathawī dhātuwa.
 Okāsa . . pathamajjhānam anuloma . . .
 Tejo dhātuwa
 Okāsa . pathamajjhānam patiloma . . .
 Tejo dhātuwa.
 Okāsa . . . dutīyajjhānam patiloma . . .
 Pathawī dhātuwa.
 Okāsa [jr] . pañcamajjhānam patiloma . .
 Ākāsa dhātuwa.
 Okāsa . . . catutthajjhānam patiloma .
 Wāyo dhātuwa.
 Okāsa . tatīyajjhānam patiloma . .
 Āpo dhātuwa

Okāsa dutiyajjhanam patiloma
 Pathawī dhātuwa
 Okāsa pathamajjhanam patiloma
 Tejo dhātuwa

Patipatīyā.

Pūrwā kratyaya no waradawa wānda pudā —
 Okāsa Aham . . patikaromī ki tēnata —
 Okāsa Aham cha-saddaggahanam samāpajjivā antog
 e. br. v. k. br. v pathamajjhanam anuloma . pe . . .
 pātura hotu
 Nisīdati . pe (83)
 Tejo dhātuwa

[Then the second okāsa paragraph p 84 (without the
 nisīdati part) repeated as follows: —]

dutiyajjhanam an. . Pathawī
 pathamajjhanam an. . . Tejo
 dutiyajjhanam an. . . . Pathawī
 tatiyajjhanam an. Apo
 pathamajjhanam an. Tejo
 pancamajjhanam an. Tejo
 pathamajjhanam an. . Tejo
 catutthajjhanam an. . Wayo
 pancamajjhanam [r] an. . Akasa
 pathamajjhanam an. . . Tejo
 pathamajjhanam patiloma . . [Dhātū omitted]
 pancamajjhanam patiloma . . [Dhātu omitted]
 catutthajjhanam patiloma . . [Dhātu omitted]
 pathamajjhanam patiloma . . [Dhātu omitted]
 catutthajjhanam patiloma . . [Dhātu omitted]
 pathamajjhanam patiloma . . [Dhātu omitted]
 pathamajjhanam patiloma . . [Dhātu omitted]
 pathamajjhanam patiloma . . [Dhātu omitted]
 dutiyajjhanam patiloma . . . [Dhātu omitted]
 pathamajjhanam patiloma . . [Dhātu omitted]
 dutiyajjhanam patiloma . . . [Dhātu omitted]

·dutiyaḥhānam patiloma [Dhātu omitted]
pathamaḥhānam patiloma [Dhātu omitted]

Chasaddaggaṇam.

Pūrwā kratiyaya no waradawā wenda pudā —
Okāsa. Aham . patikaromī kī tēnata
Okāsa [Jī] Aham vidatthim samāpajjitvā antogabbha
c. br. v k. br v. dutiyaḥhānam tatiyaḥhānam pañcamajjhā-
nam anuloma pe . . . pātura hotu.

Nisīdati pe paṇikammam Aḥam pamuñ-
cāmi, aham pamuñcāmi.

[Then the second Okāsa paragraph repeated with —]

. Pathamaḥhānam catutthaḥhānam anuloma
. . Catutthaḥhānam pathamaḥhānam patiloma . .
. . Pañcamajjhānam tatiyaḥhānam dutiyaḥhānam pa-
tiloma . . .

Vidatthim

Meyin mattehī dhātu samūham yanādi dhamma tiatthi-
tikam dakwā mettā brahma viharanaye kiyana lada prakā-
rayen anuloma patiloma kata yutu. Mudutāwe āpo dhā-
tuwa pathamaḥhāneta balanu, dutiyam pathawī dhātuwa,
tatiyam tejo dhātuwa, catuttham wāyo dhātuwa, pañcamam
ākāsa dhātuwa.

Catu-nayam

Mudutāwe āpo dhātuwa , . . pañcamam ākāsa dhātuwa.

Pañca-nayam.

[Same sentence for each of the three following].

Haḍayam [jī].

Samādhi

Dhammatīratthitīkam.

Catu brahma vīla ariva kechū yedentawun wisu p. k. no. w. w. p. karuna brahma vīla arivata aradhana kara pratipatti piyā kata yutu.

Okāsa. Aham . . . pe (4) . . . patikaromi

Aham yacami uggaha-nimittān ca pā . . . upacāra-vidhū appanā-samādhi-vidhū antogabbha catu brahma-vihāresu karunā-brahma-vihāram.

Nava-lokuttara-dhammā . . . pe (4, 5) . . . nibbāna-paccayo hotu.

Nisidati . . . pe (5) . . . parikkammi Aham pamuñcamī, aham pamuñcamī

Mese tīksanayen¹ menchi kota bhāwana kala kalhi bhawāgaya smāgana manodharaya awajjana kota tejodhatuwa pahala we. Ehi upacāra parikkamma mana kota nabhiye karmmasthāne tabā sīthaka dipayehi dāngala pramañca da salākaya gīhena tūru bhawana kala kalhi ukkūtikayen mda. —

Okāsa. Aham sīthaka-danda-dīpam samapīyitva antogabbha catu brahma-vihāresu karuna-brahma-vihāram pathamajjhanam anuloma . . . pe (7) . . . patura hotu.

Mese aradhana kalhi tejo dhātuwe a p u mk. nabhiye karmmasthāne tabā s. dipayehi a pr da s. g. t bh. k. k. esema mda, hadayamata mema dhātuwa manakota nabhiye karmmasthāne tabā s. d. angala pr. dā salākaya g. t. bh. k. k. samādhiyata mema tejodhatuwa mana kota mesema tabā s. d. angala p. dā, s. g. t bh. kata yutu.

[Je] Akāsa dhātuwe a. p. u. mk. b. b. —

Ekissā disāyam . . . pe (69) . . . honti Sabbe sattā laddha-sampattito mā vigacchantu, laddha-yasato mā vigacchantu, laddha-pasimsato mā vigacchantu, laddha-sukhato mā vigacchantu, aham mā vigacchami [ter]. Sisato nikkhamana-kale yava dasa-sahassa-cakkavālam sabbe sattā

mā vigaçchantu. Dasa-sahassa-cakkavālato yāva sata-sahassa kotī-cakkavālam sabbe sattā mā vigaçchantu. Sata-sahassa-kotī cakkavālato yāva ananta cakkavālam mā vigaçchantu mā vigaçchantu

Hadayam samādhī dwayata mudutāwata balana¹ lada āpo dhātuwe a p. u. suasa patan anta² cakrawālaya salakā bhāwanā karanu. Patilomayata balana krama nam — Ananta³ seyin āpo dhātuwe upacāra parikamma manā kota balanu

Okāsa Aham sīthhaka . pe (86) antogabbha catu brahma-vihāresu mudutā brahma-vihāram pathamajjhānam . . patiloma . . .

Mese āradhanā kalhi āpo dhātuwe a p u. mk. b. b Ekissā dīsāyam . pe . aham mā vigaçchāmi [te]

Puna patiloma . . . pe (74) dasa sahassa . . pe (74) [with «sabbe sattā mā vigaçchantu» for «paṇuñcantu»] . . sīsato yāva nābhīm, aham mā vigaçchāmi, aham mā vigaçchāmi

Okāsa Aham dutiyajjhānam . patiloma . .

Mese . pathawī dhātuwe a. p. u. mk. b. b.

Ekissā dīsāyam . pe . . aham mā vigaçchāmi [ter].

Puna patiloma . . .

[as on p 74, with «mā vigaçchantu»].

Okāsa . . tatiyajjhānam . . patiloma . . .

Mese . . tejo dhātuwe a p. u. mk. b. b. —

Ekissā dīsāyam . . .

[as on p 74, with «mā vigaçchantu»].

Okāsa . . catutthajjhānam . . patiloma . .

Mese ār k k. wāyo dhātuwe a. p. u. mk. b. b. —

Ekissā dīsāyam . . .

[as on p 74 &c]

Okāsa . . pañcamajjhānam . . . patiloma . . .

Mese . . āpo dhātuwe .

Hadayam samādhī dwayata mema āpo dhātuwe karmma-sthāne manā kota tabā bhāwanā kata yutu. Pūrwa digata anaturu kota paścima digā dakunu digā dakunu digā²

¹ So MS

Okāsa . . . dutiyajjhānam . . .

Mese ārādhanaṃ kallaṃ tejo dhātuve a p. u. mk. nābhīyata matte angala pramāṇe tabanu

Okāsa . . . dutiyajjhānam . . .

Mese . . . āpo dhātuve dakune angala pramāṇe tabanu.

Okāsa . . . catutthajjhānam . . .

Mese . . . ākāsa dhātuve . . . nābhīyata yata dasāwe angala pramāṇe tabanu.

Okāsa . . . pañcamajjhānam . . . [Jo]

Mese . . . ākāsa dhātuve . . . nābhīyata wamen angala pramāṇe tabanu.

Okāsa . . . pañcamajjhānam . . . patiloma .

Mese . . . ākāsa dhātuve . . .

Okāsa . . . catutthajjhānam . . . patiloma . . .

Mese . . . āpo dhātuve . . . nābhīyata yata dasāwe angala pramāṇe tabanu

Okāsa . . . dutiyajjhānam . . . patiloma . . .

Mese . . . tejo dhātuve . . . nābhīyata dakune angala pramāṇe tabanu.

Okāsa . . . dutiyajjhānam . . . patiloma .

Mese . . . pathawī dhātuve . . . nābhīyata matte anulomayata ki tēnhi patilomayen udu tabanu.

Okāsa . . . pathamajjhānam . . . patiloma . . .

Mese . . . wāyo dhātuve . . . nābhīye karmasthāne tabanu.

Upekkhāwehi dhātu sampūrṇa koṭa balana læda wiḍhi kriyā data yutteyi. Tawa da mehi patipāṭiyādi mettā brahma viharanayehi kiyaṇa lada prakāra anuloma patiloma kata yutu.

Pañca-nayam. Karunāwata tejo dhātuwa pathamajjhāneṭa balanu. Dutiyam pathawī dhātuwa. Tatiyam āpo dhātuwa. Catuttham wāyo dhātuwa. Pañcamam ākāsa dhātuwa.

Hadayam. Karunāwata tejo dhātuwa pathamajjhāneṭa balanu. Dutiyam tejo dhātuwa. Tatiyam āpo dhātuwa. Catuttham wāyo dhātuwa. Pañcamam ākāsa dhātuwa.

* So MS. ?pathawī.

Samadhi (*same as* pañca-nayāṃ)

Samadhi (*repeated*) [Jan].

Catu brahma vidu maychi yedentawun wasin pūrwa k.
no w. w. pudā upekkhawata aradhana kota ehi pratipatti
puja kata yutu.

Okasa. Aham . . . patikaromi.

Aham yācamī uggaha-nmittā ca
upacara-vidhū appana-samadhi-vidhū antogabbha catu
brahma-viharesu upekkha-brahma-vihāraṃ

Nava lokuttara dhamma . . . pe . . . nubbana pac-
cayo hotu.

Nisidati . . . pe . . . dhammassa kho homi dham-
massa kho homi

Mese bhavana kalhi bhawanga sindagana mano dwaraya
awajjana kota wayo dhātuwa pahala we. Ehi upacraa
parikama mana kota nabhiye tabanu.

Okasa Aham sithhaka-danda-dipam samāpajjīva anto-
gabbha-catu-brahma-viharesu upekkha-brahma-vihāra-pa-
thamajjanam anuloma . . . pe . . . patura hotu.

Mese aradhanā kalhi wayo dhātuwe a. p. u. mk. b. b.
nabhiye tabanu Hadaya samadhi dwayata upekkhawata
pahala wu wayo dhātuwe a. p. u. mk nabhiye karmasthane
tabanu Patilomavata balana krama nam anulomayata
seyin wayo dhātuwe u. p. mk nabhiye tabanu.

Okasa . . . pathamajjanam patiloma

Mese . . . a. p. u. mk. anulomayata ki tenhi patilo-
mayen udu tabanu Hadaya samadhi dwayata mema wayo
dhātuwe anulomayata ki tenhi mana kota tabanu .

Catu brahma v. y. w. p. k. no w. w. p. u. ar. kota dasa
diga lokadhātuwa balā pratipatti puja kata yutu.

Okasa Aham . . . pe . . . patikaromi.

Aham yācamī . . . pe (89) . . . dhammassa kho homi.

Mese . . . (90) . . wayo dh. p. we. Ehi u. p. mk. yata ki-
yana lada kramayen purwa diga loka dhātuwa balimū

Okasa. Aham sithhaka pathamajjanam anu-
loma pe hotu.

Mese ār. k. wayo dhātuwe a p u mk. b. balā — Ekissā
disāyam pe (69, 70) . ananta-cakkavāla-sampatta-
kāle* dhammassa* kho hontu (*ter*).

Okāsa Aham sīthaka dutiyajjhānam anuloma
pe . . hotu.

Mese ārādhanā kalhi pathawī dhātuwe a. p. u. mk b
balā —

Ekissā disāyam . dhammassa kho hontu.

tatijajjhānam tejodhātuwe . ekissā .

Catutthajjhānam āpodhātuwe . ekissā

Pañcamajjhānam . ākāsadhātuwe . . ekissā . .

[Jām] Hadaya samādhi dwayata upekkhāvata pahala
wū svāyo dhātuwe a. p. u. mk. b b bhāwanā karanu

Mehi anulomayata anaturu hota patilomayata balana
kiama nam anulomayata seyin wāyo dhātuwe u. p mk
patilomayen udu nābhiye tabanu.

Okāsa Aham sīthaka pe . . pathamajjhānam
patiloma . . pe hotu

Mese ārādhanā kalhi wāyo dhātuwe a. p. u. mk b.
balā —

Ekissā disāyam pe (74) sisato yāva nābhim
Aham kammassu kho homi, kammassa kho homi

Okāsa . dutiya pathawī . . ekissā.

Okāsa . tatya . . tejo . . ekissā

Okāsa . catuttha . . āpo . . . ekissā

Okāsa . pañcama . . ākasa . . ekissā.

Hadaya samādhi dwayata wāyo dhātuwe a. p. u. mk
balā nābhiye karmasthāne tabanu.

Pūrva diga loka dhātuwa anuloma patilomayen balana
widhi kriyā kiyaṇa ladāyī data yutuyi

Pūrva digata anaturu kota paścima diga dakunu diga
uturu diga ginikona wayamba naurtyāwa isānaya mattehī
Meru Mandārādī parwatayan nēti bāwin ajatākāsāyata
da hetihā bhāgāyēn cema deyak [Jah] nēti bāwin polowa

dakwa da yana me ki loka dhātūn pūwa diga kiya
lada pirakka ayen upekkhawe pratipatti pūṇa kota unnawā —

P. kr. no w. w p —

Okāsa. Aham . . pe (4) . patikaromi —

ke tenata: —

Okāsa. Aham kayavasi vattam samāpajjīva antogabbha
catu-brahma-vihāresu upekkha-bi
nam anuloma pe pātuna hotu.

Nisīdati pe parikkammam khammassa kho
homi (*hās*).

Okāsa dutiyajjhanam anuloma

Okāsa tatiyajjhanam anuloma

Okāsa catutthajjhanam anuloma

Okāsa pañcamajjhanam anuloma

Okāsa pañcamajjhanam patiloma

Okāsa catutthajjhanam patiloma

Okāsa tatiyajjhanam patiloma

Okāsa dutiyajjhanam patiloma

Okāsa pathamajjhanam patiloma

Upekkha bhavana.

Catu brahma vibaranayata anaturu kota dasa vidhi wu
nanayen kerehi purwa kriatyaya no waradawa waenda pada
samatha¹ dassana nanayata aradhana karanu.

Okāsa. Aham pe (4) patikaromi.

Aham yācamī uggaha-nimittāñ ca patibhāga-nimittam
upacara-vidhim appana-samādhi-vidhim antogabbha-dasasu
nānesu samatha²-dassana-nanam².

Nava lokuttara-dhamma pe nibbana-paccayo hotu.

Nisīdati pe parikkammam anecam dukkham
anattam anuccam dukkham anattam.

Mese tiksana nanayen niwan aramunu kota bhāvana
kala kulhi bhāwāneyya sindaganu mano dwāraya āwajjanā
kota pathawī dhatuwa pahala we. Ehi a. p. u. mk. b. balā
hradaye taba nāwata nabhiyā tabanu. Itā ikhiti wa pa-

¹ *MS.* samata *alavāys.*

² *MS.* dassana-nanam

thawī kaṣṇayehi kiyana lada prakārayen anuloma patiloma kota nimawā —

Samatha-dassana-ñānam¹

Udaya vyaya ñāna nam me nāmarūpayāge utpattivata pūrwa bhāgayehi ek tēnaka iāsi bhūtawa² sītīmakut nāta, pahala wannāhuge rāsīyata [Ñī] sīta ena gamanakut nāta, nāsenñāhuge disānudisāwakata yāmakut nāta nāsunu kalhi ek tēnaka iāswa sītīmakut nāta, wīnā gāyanā karana kalhi pahala wu śabdaya palamu tēnaka rāswa sītīyet noweyi tēnaka sīta awut pahala wūyet nowe muddhawa anik tēnakata giyet nowe wāli se wī da wīnāya, upawīnāya purusayāge tad anurūpawū wāyāmaya yana me kī kārānāyēn pera nātiwa aeti wūye da atīwa nāti wūye da, e pariddhen siyalu rūpārūpa dhammāyo nātiwa aetiwannāha aetiwa nātiwannāhuyayī yanādīn pawatnā ñānayayī. Me bandu ādīnawa daknā yogīhu wīsin p. kr. no w. w. p. udaya vyaya darsana ñānayata ādāhanā karamu

Okāsa. Aham . . pe patīkaromi. Aham yācāmi uggaha-nimittāñ ca patibhāga-nimittāñ upacāra-vidhim appanā-samādhi-vidhim antogabbha dasasu ñānesu udaya-vyaya-dassana-ñānam

Nava lokuttara-dhamma . . pe . . nibbāna-paccayo hoti

Nisidatī . . pe . . paṇikkammam aniccam dukkham anattam³.

Mese niwan aramunu kota bhāwanā kala kalhi tejo dhātuwa pahala we Ehi . . tabanu Īta . . (92) . . nimawā.

Udaya-vyaya-dassana-ñānam.

Bhāṅgānudarsana ñānaya⁴ nam yam se aeti purusayek gan teraka ho pokunu teraka sītiye maha pada aeti wāsi wasīnā kalhi diya piṭa mahat mahatī diya bubulu nāgi nāgi sīghrawa bindena desedakī da e pariddhen siyalu saṅskāra dhammāyo bindetī bindetīyī daknā wu ñānayayī.

¹ See appendix.

² So MS.

³ MS. anattā.

⁴ Compare J. P. T. S. 1893. 151.

P k. no. w. w. p l nanayata aradhana
karanu

Okasa * Aham . . . pe . . . patikaromi

Aham yacami . . . dasasu nanesu bhanganudassana-
nanam. Nava hotu

Nisidati anattam

Mese nirwanabhikkhawa bhawana kala kalhi bhawan-
gaya s. m. d. a. k. apo dhatuwa pahala we. Ehu . . .
tabanu Ita nimawa

Bhanganudassana-nanam.

Bhayatupatthana nanaya nam siyalu samskara dharmā-
yan bhanganupassana wasayen bhawana kammawu yōga-
wacarayahata siyalu bhava yoni sthiti satwa wasangata
wu samskara dharmayo sapa se jiwati wanu kammāti bhī-
ruka purusayak-hata sinha vyaghra yaksa raksasasirbhi-
sadi* men wemaheda da e bandu nanayati.

Purwa kratvaya no waradawa wenda puda bhawatu-
patthana nanayata aradhana karanu.

Okasa. Aham . . . pe . . . patikaromi.

Aham yacami . . . nanesu bhayatupatthana-dassana na-
nam. Nava . . . pe . . . hotu.

Nisidati . . . pe . . . patikammam anattam.

Mese nirwanayati sita elamba situ bhawana kala kalhi
bhawanga s. m. d. aw. kota wayo dhatuwe a. p. u. mk. hra-
daye taba newata nabhiye tabanu. Ita nimawa. --

Bhayatupatthana-dassana-nanam

Adimawa darsana nanaya nam mese bhayatupatthana
nanaya āsewanaya kammawu purudu karannāwu yōgāwa-
carayahata ramanīyyakarayen pihitīyawū sinha vyāghrādī
canda satwa ditthi nawa gahanavak men da rukasa pari-
grahita pus kammīyak men da kudu gat at āti satru
bhayan men da wisa misra bhoganavan men da gini gat

So MS. for aśvisadi with inserted r.

gejak men da siyalu samskara dharmayan upadrākārayen
wafahemawu nānawā.

Purwa k. no w. w. pada ādinawa darsana nānayata
aradhana karanu [Nī]

Okasa. Aham . . . pe . . . patikaromi

Aham yacami . . . nānesu ādinavanudassana-nānam

Nava . . . pe . . . hotu.

Nisidati . . . pe . . . parikammam . . . anattam.

Mese taksanā nānayen nīwāna guna salakā bhāwanā
kala kalhi bhawānga s m. d. āw. k. ākāsadhātuwa pahala
we. Ehi a. p. u. hradye tabā nāwata nābhiye tabanu.
Ita ikhitiwa . . . nimawā —

Ādinavanudassana-nānam.

Nirbbidhānudarsana² nānaya nam yam se Citra-kūṭa
parwata piṇṭayehi eti wāsaya karañāwū swarna rājahan-
sayek apa citrawū candāla gāma dāṭṭi vechi gawarawaleka
āhi wāsaya no kare da, e pariddhen siyalu samskāra dham-
mayehi nirbbidhākārayen² pawatnāwu nānayayi.

Pūrwā kr. n w. w. p. nirbbidhānudarsana nānayata
aradhamu karanu

Okasa. Aham pe patikaromi.

Aham yacāmi . . . pe (92) . . . nānesu nibbidānu-
passanā-nānam³.

Nava hotu.

Nisidati . . . pe . . . parikammam . . . anattam.

Mese nīwāna abhīmukhawa bhāwanā kala kalhi pathawī
dhātuwa pahala we. Ehi a. p. u. hradye tabā nāwata
nābhiye tabanu. Ita . . . nimawā.

Nirbbidhānudassana-nānam

Muccitukamyatā⁴ nānaya nam dālehi bāndunu massa-
yaku men da sarpa mukhayaka pāmīni manduwaku men

¹ MS. ādināvanudassana² darsana nānaya nam.

² So MS. ³ MS. nimittānupassanā darsana nānam.

⁴ Muñcitu-kammānā.

da māduriyo kalu paksiyaku men da garuda mukhayaakata
pānini naga rajayaku men da Rahu mukha gata candrayā
men da sīṣālu saṃskara dharmmayan keren mūdeni kāmāti
wa pawatua ānāyaya.

P. kr. n. w. w. p. mucitukamyata ānāyata aradhana
karanu.

Okasa. Aham . . . pe . . . patikaromi.

Aham yācāmi . . . pe (92) . . . nanesu mucitu-kamyata-ānānam¹.

Nava . . . pe . . . hotu

Nisidati . . . pe . . . parikkammam . . . anattam.

Mese taksana nānāyēn bhāwana kala kalhi bhawangaya
s. m. d. ā. k. t. odhi dāwa pahala we. Ehi a p u mk
hradaye . . . tabanu. Īta . . . pe . . . mmawā —

Mucitu-kamyata-dassana-ānānam

P. k. n. w. w. p. patisankhanupassana ānāyata aradhana
karanu.

Okasa. Aham . . . pe . . . patikaromi.

Aham yācāmi . . . pe (4) . . . nanesu patisankhanupassana
ānānam. Nava . . . pe . . . hotu

Nisidati . . . pe . . . parikkammam . . . anattam.

Mese taksana nānāyēn bhāwana kala kalhi bhawangaya
s. m. d. a. k. apo dhatuwa-pahala we. Ehi . . . pe . . .
tabanu. Īta . . . pe . . . mmawā.

Patisankhanupassana-ānānam. [Ñu]

The same for

Sankhārupekkhānupassana-ānānam.

P. kr. n. w. w. p.

Okāsa. Aham . . . pe . . . patikaromi.

Aham yācāmi . . . pe (4) . . . antogabbha anuloma anu-
passana nānam.

¹ *MS.* mucitakamavathanapassana darsayā nānam.

² *MS.* Mucita kamata darsaya nānam.

Nava : . . pe . . . hotu.

Nisidati . . pe . . . parikkammam . . . anattam.

Mese nirvāna gunaya salakā bhāwanā kala kalhi ākāsa
dhatuwa pahala we. Ehi . . pe . . tabanu. Īta . . . pe
. . . umawā.

Anuloma anupassanā-ñānam.

P kr. n. w w p dasa ñānayata ekawata ārāddhanā
karanu.

Okāsa. Aham . . . pe . . patikkaromi, kī tēnata —

Okāsa. Aham pathamajjhānam samāpajjtvā antogabbha
dasa ñānesu

samatha-dassana-ñānam,

udaya-vyaya-dassana-ñānam,

bhāṅgānudassana-ñānam,

bhāvatupatthāra-dassana-ñānam

ādinavānupassanā-dassana-ñānam,

ubbīdānupassanā¹-dassana-ñānam,

muccitu-kāmyatānupassanā²-dassana-ñānam,

patissankhānupassanā-dassana-ñānam,

sankhārupekkhānupassanā-dassana-ñānam,

anuloma-anupassanā-dassana-ñānam

anuloma . . pe (7) . . . dhammasaññā pātura hotu.

Nisidati . . . pe . . . parikkammam . . . anattam.

Mese bhāwanā kala kalhi dasa ñānayehi sāma a. p u
piliwehn manā kota bala balā nābhiye tabanu. Dhyāna-
wala a. p. u. mk. esema tēhiya yutuyi.

Yam se matsya grahana pinisa diyata bata puruṣayek
matsyaka yana saññāyen kṛṣṇa śarpayāge grīwaya tara
kota alwā gena mahat-matsyayaku ladimiyi satutuwa diyen
osawā balā so wēti tuna dēka bhita wa dosa dēka kala
kiri gēlawi yānu kēmaetiwa haranata upāya karanūye,
waladhiya aga patan ata welā gat darana mudā ata
osawā wāladhiya gena de tun witeka is awata karakawā
durwala kota piyā dusta śarpayayī dura damā yuhuwa

¹ uṇittā^o ² muñcitu kāmayathānupassanā.

goda nangi mahat wisa ghora sarpa mukhaya-k-a gəlawi
giyemiyi a pasu balamin sifi da, e paridden meli yogāva-
caraya palamuwən atma bhawaya labha satutuwu kalaya
diya jata di sarpayā alwa masaku alwa ganimiyi satutuwu
wak men amtyaya dukkhaya anatmayayi trilaksanaya dutu
wāk men sanskara dharmanaya bhaya nānaya pahawima
sarpayā daka bhaya gat kalaya men adimawandaisanaya
sarpa daka wana upadrawa dutu wak men nirwoda-nānaya
sarpayā kerehi kala kirunāk men bhawayen¹ midenu
kæmæti mucetu kamyata nānaya sarpayā kerehi midenu
kæmæti ū wak men patisankhārupassanā nānaya e puru-
sayā sarpa mukhaya-mudimata upāya kalāk meni.

Samkhārupaksa nānaya nam — yam so gimnata² [Ñū].
[Ñr] . . . kukulu piyātiyen a passata kærakæ wena misa
gini dasawatat no ye da — e paridden siyalu sanskara dhar-
mayan kerehi æli madhyastakarayen¹ pawatnawu nāna-
yayi.

Sātyanuloma nānaya nam yam so dharmmistawu rajek
adhikarana sthanayeli unno adhikarana nayakayan ata
denoku kala yukti winiscaya asa chandadiyen agatiyāta no
gos mædabatwa adhikarana nayakayan da purwa raja
dharma-yata anukūlawu winiscaya kala miyayen hapatæyi
abhimata we da — e paridden ma yathokta wu udaya
wyayadi asta darsana nānayanta da sat tis bhodhi paksika
dhammayanta da anukūla wa pawatna nānayayi.

Meli kiyana lada widarsana nānayanta amaturu kota
nawa lokuttara dhammiyan kerehi purwa kratyaya no
waradawā wænda puda sotapatti margayāta aradhana
karanu.

Okāsa. Aham . . . pe . . . patikarom.

Aham yācamī uggaha-nimittā ca patibhāga-nimuttam
upacāra-vidhim appamasamādhi-vidhim antogabbha cutusu
maggesu sotapatti-maggam

¹ So MS.

² In the MS. a section which belongs below p. 99 is here
inserted by mistake. I give it in its right place.

Nava . . . pe . . . hotu.

Nisidati . . . pe . . . parikammam aniccam dukkham
anattam

Mese tiksana nanayen nirvāna gunaya salakā bhawanā
kala kallu bhawāngaya s m. d. av. k. pathawi dhātuwa
pahala we. Ehi a. p. u. mk. udu talle ransiwiya mæda
tabanu.

Pūrwa k. no. w. w. puda. —

Okāsa. Aham . . . pe . . . patikaromi
ki tænata. —

Okāsa. Aham pathamajjhānam samāpajjitvā antogabbha
catusu maggesu sotāpatti-maggam anuloma . . . pe . .
pātuva hotu.

Nisidati . . . pe . . . anattam. ‘
. . . . dutiya tatiya catuttha pañ-
cama anuloma

Okāsa. Aham pañcama . . . catuttha . . . tatiya . .
dutiya . . . pathamajjhānam patiloma

*The same, from pūrwa kratyaya p. 98 line 27 to p. 99
line 18 for sakadāgāmi-magga, but reading.*

. . . . tejo dhātuwa pahala wē. Ehi a. p. u. mk. yatī
talle ransiwiya mæda tabanu.

The same for anāgāmi-maggā with

. . . . āpo dhātuwa pahala wē. Ehi a. p. u. mk. hra-
daye ransiwiya mædu tabanu *and also adding the five
dhātuwas respectively after the five jhānas taken reversely.*

*Pūrwa kratyaya no waradawā wænda pudā arhat-mar-
gayata ārādhanā karanu.

Okāsa. Aham . . . pe patikaromi.

Aham yācāmi antogabbha catusu maggesu ara-
hatta-maggam.

Nava l. dh . . . pe nibbāna-paccayo hotu.

Nisidati . . . pe parikammam aniccam dukkham
anattam (bis).

* *The following, with the last clause of the preceding
section, is the portion referred to in the note above (on
p. 98), as having been misplaced*

Mese u sita elba situwā bhawanā kala kalhi
wayo dhātuwa pahala we. Ehi a. p u. mk nābhiyo ransi-
wiya mæda tabanu

P k no w. w. pada.

Okasa. Aham . . . pe . . . patikaromi

ki tænata

Okasa. Aham pathamaggghanam samapajjiva antogabbha
catusu maggesu arahanta-maggam anuloma . . . pe . . .
pātura hotu.

Nisidati . . .

Pathawī dhātuwa

. . . dutiya . . . anuloma . . . tejo dhātuwa

tatiya . . . anuloma . . . āpo dhātuwa

catuttha . . . anuloma . . . wāyo dhātuwa

. . . pañcama . . . anuloma . . . akasa dhātuwa

. . . pañcama . . . patiloma . . . akāsa dhātuwa

. . . catuttha . . . patiloma . . . wayo dhātuwa.

[*hiatus in the MS.*]

. . . tatiya . . . patiloma . . . āpo dhātuwa

. . . dutiya . . . patiloma . . . tejo dhātuwa

. . . pathama . . . patiloma . . . pathawī dhātuwa.

The same for sotapatti-phala reading.

Mese tiksana prajñawen nirwana sita elba situwa oma
niwan ma aramunu koremmi sihiya abhinukha kota bha-
wana kala kalhi bhawangaya s. m. dw. aw. kota pathawī
dhātuwa pahala we. Ehi a. p u. mk. telwala mæda ran-
siwiye tabanu.

The same for sakadāgāmi-phala reading.

Mese niwan aramunu kota bhāwanā kala kalhi tejo dhā-
tuwa pahala we. Ehi a. p. u. mk. dakunu walo ransiya
mæda tabanu.

The same for anāgāmi-phala reading:

Mese tiksana prajñawen¹ nīrwana śapaya salaka bha-

¹ MS. prajñanayen.

wanā kala kalhi āpo dhātuwa pahala we. Ehi a. p. u.
mk. balā braṇa ature ransiya mæda tabanu

The same for arahatta-phala reading.

Mese tiksana ñāṇayen nirwāna rasaya salakā bhāwanā
kala kalhi wāyo dhātuwa pahala we. Ehi a. p. u. mk.
balā nāsāture tabanu

The same for nibbānam reading.

Mese tiksanayen bhāwanā kala kalhi ākāsa dhātuwa
pahala we. Ehi a. p. u. mk. balā nāsā de puta mæda
tabanu.

The same for catusu maggesu pathamam reading

Mese bhāwanā kala kalhi pathawī dhātuwa pahala we.
Ehi a. p. u. mk. wasata katuwe ransiwiya mæda tabanu.

The same for catusu maggesu dutiyam reading

Mese bhāwanā kala kalhi tejo dhātuwa pahala we. Ehi
a. p. w. mk. balā nābhiye ransiwiya mæda tabanu.

The same for catusu maggesu tatiyam reading.

Mese bhāwanā kala kalhi āpo dhātuwa pahala we. Ehi
a. p. u. mk. hradye ransiwiya mæda tabanu.

The same for catusu maggesu catuttham reading.

Mese bhāwanā kala kalhi bhawāṅgaya sindugana mano
dwārāya āwarjjanā kota wāyo dhātuwa pahala we. Ehi
a. p. u. mk. balā diwa wara ransiwiya mæda tabanu.

Pūrwa kratyaya no waradawā wænda pudā nawa lokut-
tara saddhaimayata ekawata ārādhanā karanu.

Okāsa. Aham . . . pe . . . patikaromi.

ki tænata.

Okāsa. Aham pathamajjhānam samāpajjitvā antogabbha
catu maggesu sotāpatti-maggam sakadāgāmi-maggam anā-
gāminimaggam arahatta-maggam sotāpatti-phalam sakadā-

gami-phalam anagāmi-phalam arahatta-phalam nibbānam
pathaṇam dutiyam tatiyam catuttham anuloma . . pe . . .
patura hotu.

Nisidati &c.

Mase nirwāna śapayelu ma sita elba situwa ema nima-
wam ma ema aramuna karam siliya abhinukha kota
bhawana karannahata nawa lowuturā dharmawala bala
śama appanā parikarmma upacara mik. bala bala nāsikā-
grayen gammin yata kiyana lada o o isthānawalalu ma
taba dhānawalalu appanā parikarmma upacara anuloma-
yata tabana lada kramayen tatiya yutu.

Samatha wipassana wasayen kiyana lada widhi kriyā
sanksepayakin data yutteyi.

Imam lkhita-puñña Metteyyam upasankam
Patitthapetvā sarame suppatittham sāsane.

Lowuturā Budu wemawa Sarwartha-siddhur astu.
S'riyam bhavatu. Āroyyam astu.

Śri suddha Buddha warsayen do das sūra siya sa tis¹
wana wasa Asala masa pura wisūṇṇa nam tithiya lat
kuja dina me diwasa hyā umawana ladi.

¹ 2436 A.B = 1893 AD.

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The Asubhas, p VIII and p. XXXI. See now Samyutta Nikaya Vol. 5, pp. 129-110 (just passing through the press)

p XXX. mystic meditation, it should have been added, is considered from the Buddhist point of view as by no means incompatible with moral depravity. So Devadatta- the Judas Iscariot of the Buddhist story—is great at Jhana (Jat 1 110)

p. XXXII. For further research on Buddhist mysticism Mr. Lafcardio Hearn's beautiful and suggestive book 'Gleanings in Buddha-Fields', published since the above was in type, can be strongly recommended. (See the notice of it in J R.A S. 1898)

